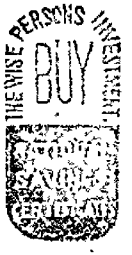
CONTENTS IN THE HINDUSTAN TIMES
DATED THE 6TH FEBRUARY 1966.



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INDIAN POSTS AND TELEGRAPHS DEPARTMENT

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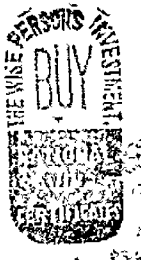

Received here at ____ H. ____ M.

O PH BELGAUM CITY 4 18 SHRI D N DATAR SARDARGJUNG ROAD
NEW DELHI

SANANDAM ABHINANDAMI SHREEDATARAM SACHIVAM PARAM
GALAGALI RAMACH ARYAH ==

The sequence of entries at the beginning of this telegram is—class of telegram, time handed in serial number (in the case of foreign telegrams only), office of origin, date, service instructions (if any) and number of words.

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MGIPPAh.—617—18-6-51—66,000 Bks.

COMMENTS IN THE HINDUSTAN TIMES
DATED THE 6TH FEBRUARY 1966.

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आपण इकडील अनुभवात
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पाहुणचार गोड करुन घे
त्यांचा यात्रेचा आपण आधी
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म्हणजे झाले. असे
मला आनंद आहे. यंदा
दिवाळीच्या सुमारास विष्णु
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जीवनोत्तर दिवाळीत
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ज्याला त्येकी गेल्को होती
नंतर ऑक्टोबर १७१८
१९ ला रंगेम धारनाडाम
रात्रे ० घाईन्यानाचेव
वेकी गेली होती त्येव

श्रीमद्पुरुषोत्तमाचार्य
नारायण व उद्धोद्ध
कृपाचीकृकानीकरी
नमोस्तुते नं० याइथा नं
अपत्ते नारद स्त्री-गुरुराव
देवापाउ व पुरवर्ध का,
पुंडलिक यांच धरेआउ
वंदी गुरुदेवा चीवगाच्या
श्रीगेरु आदरी नाअनुग्र
हित आरे वमाझ्या त्याचा
प्रपंच अमन्या धकु नमभाव
नष्यक कले - आत्ता आपले
कडे माझे व कुचार का यीहीन
मंडली नोउगाउ करणेच रुच
करिंतापटे पाहावे वडाक
पुर अशीत्ती ती चे रुच्छर रं
दिहीप यांद्धाक्ट्यानयणची
निमावणीनाही त्याम रुगाजन

COMMENTS IN THE HINDUSTAN TIMES
DATED THE 6TH FEBRUARY 1956.

x x x x

Along with Mr. Menon's appointment came also the announcement about Mr. B. N. Datar, and Mr. Raj Bahadur, Deputy Ministers, being made Ministers in their respective Ministries. Amiable and gentle-spoken, Mr. Datar has given an excellent account of himself in the Home Ministry. A popular figure in Parliamentary circles, he worked hard.

x x x

Both Mr. Datar and Mr. Raj Bahadur have well earned their rise in the ministerial rank.

COMMENTS IN THE HINDUSTAN TIMES DATED THE 6TH FEBRUARY 1956.

The announcement from Rashtrapati Bhavan on Friday about Mr. Krishna Menon's appointment as Cabinet Minister had an element of surprise in it as it came at a moment when the usual speculation about his future was conspicuous by its absence. Mr. Menon's inclusion in Mr. Nehru's Cabinet is a recognition of his outstanding work in the international sphere as India's representative. Mr. Menon was a pioneer among Indians abroad in pre-independence days who determinedly worked for the cause of India's freedom.

For long, rumours, well founded, had been current about Mr. Menon being taken in the Cabinet. But within the Cabinet itself and in certain Congress Party circles there had been the feeling that Mr. Menon be allowed to continue working in the sphere in which he had distinguished himself so magnificently. The view was held by some that his inclusion in the Cabinet might not be conducive to its team spirit. But it appears that Mr. Nehru has now been able to overcome such apprehensions and to persuade some of his senior colleagues to agree to Mr. Menon's appointment. Mr. Menon has been long in politics and diplomacy and can adjust himself nicely to his new environment.

Along with Mr. Menon's appointment came also the announcement about Mr. B.N. Datar and Mr. Raj Bahadur, Deputy Ministers, being made Ministers in their respective Ministries. Amiable and gentle-spoken, Mr. Datar has given an excellent account of himself in the Home Ministry. A popular figure in Parliamentary circles, he worked hard.

Mr. Raj Bahadur did good work in the Communications Ministry.

Both Mr. Datar and Mr. Raj Bahadur have well earned their rise in the ministerial rank.

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GOVERNMENT OF INDIA
ATTACHED & SUBORDINATE OFFICES ASSOCIATION

NEW DELHI, the 6th February 1956.

To

Shri B. N. Datar,
Minister for Home Affairs,
New Delhi.

Sir,

The Government of India Attached and Subordinate Offices Association takes this opportunity of congratulating you on your elevation to the rank of a Minister. The entire community of Government servants owes a great deal to you for your sympathy, assistance, and patronage which they have the privilege of enjoying ever since you took over reins of the Ministry of Home Affairs. Naturally, they consider you as their own and view you with a respect and love which you, like a head of a family, rightly enjoy from them. We are overwhelmed with a feeling of joy at the appreciation of your services to the nation which is manifested in your elevation.

We all pray that we may have more such occasions to congratulate you and feel happy over your good name and prosperity.

Yours faithfully,

Sd. R. N. Sahai,
Secretary General.

N.W.F.P. DISPLACED GOVERNMENT SERVANTS ASSOCIATION

33/1, RAJINDER NAGAR
NEW DELHI, February 15, 1956.

COPY OF THE RESOLUTION PASSED IN THE MEETING OF THE N.W.F.P. DISPLACED GOVERNMENT SERVANTS ASSOCIATION ON 10.2.1956.

The members of the N.W.F.P. Displaced Government Servants Association express their profound sense of gratitude.

Personal.

No. D.104/56-HM,
MINISTER FOR HEALTH,
INDIA
NEW DELHI
February 4,1956.

Dear Datarji,

The moment I heard on the Wireless of your promotion to the rank of Minister I tried to get you on the phone but found that you were out of town.

Please accept my congratulations. Your hard work and capable handling of Home Affairs in Parliament have richly merited for you this lift.

With every good wish and again congratulations,

Believe me,

Yours sincerely,

Sd. Rajkumari Amrit Kaur.

Shri B. N. Datar.

N.W.F.P. DISPLACED GOVERNMENT SERVANTS ASSOCIATION

33/1, RAJINDER NAGAR
NEW DELHI, February 15, 1956.

COPY OF THE RESOLUTION PASSED IN THE MEETING OF THE N.W.F.P. DISPLACED GOVERNMENT SERVANTS ASSOCIATION ON 10.2.1956.

The members of the N.W.F.P. Displaced Government Servants Association express their profound sense of gratitude, appreciation and congratulation to our beloved and universally esteemed Prime Minister on his gracious and most sagacious step in elevating Shri B. N. Datar to the rank of full-fledged Minister. Shri Datar has been evincing keen enthusiasm, unabating ardour and undimmished zeal in the amelioration of the employees and by virtue of his outstanding ability and amiable disposition he richly deserved this honour and encouragement. He has undoubtedly proved to be an asset to the Prime Minister's team of Ministers. In him the country has found a true patriot, a loving personality and above all a great sympathiser of humanity in general.

Copy to:

1. Shri Jawahar Lal Nehru, Prime Minister.
2. Shri G. B. Pant, Minister for Home Affairs.
3. Shri B. N. Datar, Minister for Home Affairs.
4. Press.

Sd. Tulsi Nath,
B.A., LL.B.,
PRESIDENT.

Shri B.N. Datar, M.A., M.P.

His attainments, Public Work and Administrative Experience.

(A)

Shri B.N. Datar has been recently elected to the House of the People, on congress Ticket from the Belgaum North Constituency in Bombay State, by polling a total of 1,33,167 votes, and by defeating, Socialist Party, K.M.P. and Forward Bloc Candidates, by a clean majority of one Lakh and odd votes - all of them forfeiting their security deposits.

(B)

I. INTEELECTUAL ATTAINMENTS :

(1) Passed B.A. Examination with First Class Honours in Sanskrit, 1917 (Bombay University)

(2) Passed M.A. in 1919 with Sujna Gokulji Zala Vedanta Prize, for proficiency in Vedant Philosophy (Bombay University).

(3) Passed the Advocates' Examination held by the Bombay High Court, with First Class Marks (78 in Hindu Law), in 1923.

II. PUBLIC WORK :

(a) GENERAL :

(1) Member of the Bombay Government's Committee for reporting on the separation of the Executive from the Judiciary, under the Chairmanship of the Hon'ble Mr. Justice N.S.Lokur, in 1947-48.

(2) Member of the Public Trusts Committee appointed by the Bombay Government under the Chairmanship of the Hon'ble Mr. Justice Tendulkar, in 1948.

(3) Member of the Karnatak University Committee appointed by the Bombay Government under the Chairmanship of the Hon'ble Justice N.S. Lokur, in 1947-48.

(4) Member of the Bombay University Reorganization Committee appointed by the Bombay Government Under the Chairmanship of the Hon'ble Mr. Justrice Bhagavati, in 1950.

(5) Member of the Advisory Committee of the Karnatak University under its first Vice Chancellor, Mr. R.A.Jahagirdar, Ex. Judge of the Bombay High Court, in 1950-51.

(6).....

IV. TEACHING AND OTHER EXPERIENCE.

(a) TEACHING :

(1) Professor of Sanskrit and English at the K.E. Society's Arts College, Dharwar, 1920-21.

(2) Professor of Law at the R.L.Law College, Belgaum 1939-52. Teaching Hindu & Mohomadan Laws, amongst, other subjects.

(b) EDUCATIONAL :

(1) Fellow of the Baroda College ; 1917-18.

(2) Member of the Bombay University Senate (1937-42) elected from the Registered Graduates' Constituency.

(3) Member, Board of Studies in Kannada, Bombay University 1939-42.

(4) Examiner at the Second LL.B. Examination of Bombay University 1940-43.

(5) Elected (Sitting) member of the -

(i) Senate)
(ii) Academic Council.) of the Karnatak
(iii) Syndicate, and) University
(iv) Chairman of the Board) started in
of Studies in Law.) 1950.

(6) Dean of the Faculty of Law of the Karnatak University 1951-52.

(7) Member :-

(i) Karnatak Education Society, Dharwar since 1919.

(ii) Founder - Member of Karnatak Law Society, Belgaum (1939-1952).

(8) President, Karnatak Libraries Conference Kundgol . (March 1952).

(9) President Elect Karnatak Lawyers' Conference Bijapur (April 1952)

(c) PROFESSIONAL

(1) Pleader, practising in the District and other courts in Belgaum District since 1925.

(2) Advocate, practising in the High Court and other Courts in the former Deccan States like Kolhapur, Sangli, Jamkhandi, Kurundwad, and Miraj.

(3) Advocate of Bombay High Court since 1950.

(d).....

(d) ADMINISTRATI E EXPERIENCE :

(1) Superintendent, Baroda College Hostels, 1917-18.

(2) Hon. Secretary of the Karnatak Law Society since 1939-1952, with a short break of 2 years.

(3) Vice Principal, Arts College, Dharwar, 1920-21.

(4) Vice Principal, of the K.L.Society's Law College 1939-52, formerly affiliated to Bombay University and now to Karnatak Jniversity.

(5) Sitting member of the Sydicate of the Karnatak University since 1950.

(6) Member of the Managing Committee of the General Library, Belgaum, for two years 1928-30.

(7) Dean of the Faculty of Law, Karnatak University 1951-52.

(8) Lember of the Library Committee and other Committees (standing and adhoc) - of the Karnatak University 1950-52.

(9) Member of the Executive Committee of the Karnatak Unification League since 1933.

(10) Member of the Council of the Bombay State Advocates' Association - 1951-52.

(C)

In 1946, the Government of Bombay had requested Shri B.N. Datar to accept the post of the Public Prosecutor and Government Pleader for Belgaum District. In 1948, the High Court of Bombay had invited him to take up appointment as District and Sessions Judge in Bombay State. Shri B.N. Datar thankfully declined both these offers, solely for the purpose of carrying on his varied public activities, as before.

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ಪೆಂಶೀಲನೆ ಮಾಡಿ
ಸರಕಾರಕ್ಕೆ ತಿಳಿಸಬೇ
ಡುವ ವಿಷಯವನ್ನು
ಸದಸ್ಯರಿಗೆ ತಿಳಿಸಿದರು
ಯಾವುದೇ ಒಂದು
ವನ್ನು ವಹಿಸಿದರೆ
ಎಲ್ಲ ಶಾಖೆಗಳ ಕಾರ್ಯ
ಶಿಸಲು ಹಾಗೂ ಜನ
ಗಳನ್ನು ಕೇಳಿಕೊಂಡು
ಸೂಚನೆ ಮಾಡಲು
ಗಿದೆ ಎಂಬ ವಿಷಯ
ಂತ್ರಿಗಳು ಸದಸ್ಯರಿಗೆ

ಉಪಮಂತ್ರಿಗಳು ಜಿಲ್ಲೆಗ
ವಾಗ ಅವರಿಗೆ ಹಾಲ
ಸ್ಯರಿಸುವವರೆಗೆ ವೇಳ
ವರೆ ತೊಂದರೆಗಳನ್ನು
ವೇಳೆ ದೊರೆಯ
ನರು ನೋಡಿಕೊಂಡ
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ಗೆ ತಿಳಿಸಿದರು ಅರ್ಥಸ
ವಧದಕ್ಕೆರೆನ್ನು ಪ್ರತ್ಯೇಕ
ನೀಯ ಮಾರಾಟಕ
ಸಂಬಂಧದಲ್ಲಿ ಸದ
ನ ಸಂಶಯಗಳನ್ನು
ಸಚಿವಯನ್ನು ಹೇಳಿದರು
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ಡನೆ ಸಂಕ್ಷಿಪ್ತ
ಕೆ ಸೂಚನೆ
ನಕಾರ

ಬ — ಆಸ್ಟಿಯಾದ
ಮುಜ್ಜೀವಿಗಳು ಅ
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ಬಿನ್, ಆಮೇರಿಕೆ
ಸೂಚಿಸಿದ್ದನ್ನು ರಷ್ಯ
ಸಂಸ್ಥೆ ಒಡಂಬಡಿ
ಪ್ರಜಾ ಪ್ರಭುತ್ವಕ್ಕೆ
ಯೂ ನಾಲ್ಕು ರಾಷ್ಟ್ರ
ಗಳಿಗೆ ಅದು ಸಂಗತ
ರತಿಯವು ತಿಳಿಸಿದ
ಳ ಒಡಂಬಡಿಕೆಗಿಂತ
ಡಿಕೆ ಮಾಡಿಕೊಳ್ಳ
ನಪ್ಪಗಳು ಸೂಚಿಸಿ
ಳಿ ಸಂಬಂಧವಾಗಿ
ನಡೆದ ಮಾತುಕತೆ
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ಸಂಸ್ಥೆ ಒಡಂಬಡಿ
ರದ ವರ್ಷಗಳಾ
ಇಟ್ಟುಕೊಳ್ಳಿನ
ಗೊಡಬಾರದೆಂದು
ಉತ್ತರದಲ್ಲಿ ಕಾಣಿ
ಪಿ ಟಿ ಆಯ ರಾ

ತಿಗೆ ವರ್ಗಾಯಿಸಲು, ಈ ಸ್ಥಾನಿಕ ಅಧಿಕಾ
ರಿಯು ಸ್ಥಾನಿಕ ಕಾರ್ಪೊರೇಷನ್ ಅಗಿ
ವ್ಹರಿ ಕಾರ್ಪೊರೇಷನ್‌ರ ಮುನಿಸಿಪ್ ಕಮಿಶ
ನರರಿಗೆ ವರ್ಗಾಯಿಸಲು ಅವಕಾಶವೀಯಲಾ
ಗಿದೆ ಪಿಟ್ಟೆ ಹಾಕುವ ಅವಧಿಯ ಮಿತಿಯನ್ನು
ತಪರಾದ ಕಂಡು ಹಿಡಿದ ದಿನದಿಂದ ಕಾಂ
ಟಾನೆಗಳ ಕಾರ್ಯಕ್ಕೆ ಸೂಚನೆಯ
ಮೇರೆಗೆ ಸಧರೀಚೇಕು. ಒಡೆಯನು ಯಾವ
ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಕೆಲಸಗಾರನನ್ನು ನೋಟೀಸ
ಕೊಡದೇ ಇಟ್ಟಲ್ಲೇ ನೋಟಿಸಿನ ಬದಲು ಸಂಬ
ಳ ಕೊಡದೇ ಕೆಲಸದಿಂದ ಕಿತ್ತು ಹಾಕಬಹುದೆಂ
ಬುದನ್ನು ಈ ತಿದ್ದುಪಡಿ ಮಸೂದೆಯಲ್ಲಿ
ಸ್ಪಷ್ಟವಾಗಿ ವಿವರಿಸಲಾಗಿದೆ ಯಾವ ವರ್ಷ
ದಲ್ಲಿ ಕೆಲಸಗಾರನನ್ನು ತೆಗೆದು ಹಾಕಿರು
ತ್ತೋ ಆ ವರುಷದಲ್ಲಿ ಅವನು ಕೆಲ
ಸಮಾಡಿದ ಅವಧಿಗೆ ತಕ್ಕೆ ಪ್ರಮಾಣದಲ್ಲಿ ರಜೆ
ಇಟ್ಟಲ್ಲೇ ಒಂದು ವರ್ಷಕ್ಕಿಂತ ಹೆಚ್ಚು ಅವ
ಧಿಯ ವರೆಗೆ ಕೆಲಸದಲ್ಲಿದ್ದು ಯಾವ ವರ್ಷ
ತನನ್ನು ಕೆಲಸದಿಂದ ತಗೆದು ಹಾಕಿರು
ತ್ತೋ ಆ ವರುಷ ಕೆಲಸ ಬಿಟ್ಟು ಹೋಗಿರು
ತ್ತೋ ಆ ವರುಷ ಕನಿಷ್ಟ ೯೦ ದಿನಗಳ ವರೆಗೆ
ಕೆಲಸ ಮಾಡಿದ್ದರೆ ಆ ಕೆಲಸಗಾರನಿಗೆ ರಜೆ
ಪಡೆಯಲು ಅವಕಾಶವಿರುವದೆಂದೂ ಈ
ತಿದ್ದುಪಡಿ ಮಸೂದೆಯಲ್ಲಿ ಹೇಳಲಾಗಿರು
ವದು

ಶ್ರೀ ನೌತೇರ ಭರೂಚಾರವರು ಮಸೂದೆ
ಯನ್ನು ಸ್ವಾಗತಿಸುತ್ತ ಈ ಮಸೂದೆಯನ್ನು
ನುಪತ್ತದ ಕೂಲಿಕಾರ ಸಂಸ್ಥೆಗಳಿಗೆ ಸಲಹಾ
ರೂಪಣೆಗಳನ್ನು ಕೇಳಲು ಕಳಿಸಬೇಕಾಗಿದ್ದಿ
ತಂದು ಹೇಳಿದರು ಒಡೆಯರು ಕೆಲಸಗಾರ
ರಿಂದ ಒಂದಿಲ್ಲೊಂದು ಬಗೆಯಿಂದ ಹೆಚ್ಚಿ
ಕೆಲಸ ತೆಗೆಸುಕೊಳ್ಳುವ ಪರಿಪಾಠವಿಟ್ಟಿ
ಕೊಂಡಿರುವದರಿಂದ ಕೆಲಸದ ಅವಧಿಯನ್ನು
ನಾವಕ್ಕೆ ೪೮ ಗಂಟೆಗಳಿಂದ ೪೪ ಗಂಟೆಗಳಿಗ
ಇಳಿಸಬೇಕು ಒಂದು ವರ್ಷ ಕೆಲಸವಾದ
ವನಿಗೆ ೧೪ ದಿನ ಹಕ್ಕಿನ ರಜೆ ನೋಯುವ
ದೆಂದು ಹೇಳುವುದಾಗಿದ್ದು ಅದನ್ನು ೧ ತಿಂಗ
ಳಿಗೆ ಹೆಚ್ಚಿಸಬೇಕು ಎಂದು ಅವರು ಹೇಳಿ
ದರು

ಈ ಮಸೂದೆಯನ್ನು ತಂದುದಕ್ಕೆ ಸರಕಾ
ರವನ್ನು ಅಭಿನಂದಿಸುತ್ತ ರೈತ-ಕೂಲಿಕಾರ
ಪಕ್ಷದ ಶ್ರೀ ತುಳಸೀದಾಸ ಜಾಧವರು ಕಾಯ್ದೆ
ಯನ್ನು ಹೆಚ್ಚು ಕಟ್ಟುನಿಟ್ಟಿನಿಂದ ಜಾರಿಯಲ್ಲಿ
ತರಬೇಕೆಂದು ಹೇಳಿದರು

ಚರ್ಚೆಗೆ ಉತ್ತರ ಕೊಡುತ್ತ ಶ್ರೀ ಶಾಂತಿ
ಲಾಲ ಶಹಾ ಅವರು ಸರಕಾರದವರ
ಪ್ರಯೋಗವೆಂದು ಅರು ಔದ್ಯೋಗಿಕ
ಸಂಸ್ಥೆಗಳಿಗೆ ತನ್ನು ಕೆಲಸಗಾರರಿಗೆ ಸ್ಫಾ
ಯಿ ಫಂಡ ಯೋಜನೆ ಅನ್ವಯಿಸಬೇಕ
ತಿಳಿಸುವುದಾಗಿತ್ತು ಸರಕಾರವು ಈ ಯೋಜನೆ
ಯನ್ನು ಎಲ್ಲ ಸಂಸ್ಥೆಗಳಿಗೂ ಅನ್ವಯಿಸಲು
ಕೆಲವೊಂದು ತೊಂದರೆಗಳ ಮಟ್ಟಿಕೆ ಸಾಧ್ಯ
ವಾಗಿಲ್ಲ ರಾಜ್ಯದಲ್ಲಿ ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿ
ಕೆಲಸಗಾರರು ಸೇರಿ ಈ ಸ್ಥಾನಿಕರಿ

ಶ್ರೀ ಬಿಂದೂರವರು

ಭರೋತ್ಪಾದಕರಿಗೆ ಎಚ್ಚರಿಕೆ

(ಪಿ ಟಿ ಐಯ ಎಕ್ಸಟ್ರಿ ಸ್ಪೆಶಲ್)

ಹೈದರಾಬಾದ ದಾಳಿ— ಹೈದರಾಬಾದಿನ
ಗೃಹಮಂತ್ರಿಗಳಾದ ಶ್ರೀ ಡಿ ಬಿ ಬಿಂದೂ
ರವರು ನಿನ್ನೆ ಸಂಜೆ ದಿವ್ವಲದಲ್ಲಿ ಕಾರ್ಯ
ಜನಕ ಸಭೆಯಲ್ಲಿ ಭಾಷಣಮಾಡುತ್ತ ಭರೋ
ತ್ಪಾದಕರನ್ನು ಈಗ ಎಲ್ಲಿಂದ ಧೈರ್ಯದಿಂದ
ಹುಂಬಿ ಬಂದು ಎಂಬಂತೆ ಬಂಧಿಸುತ್ತಿರು
ತ್ತಿರುವ ತಮಗೆ ಗರಿಗರಿಗಳು ಬರಸತ್ತಿದ್ದರ್ಶ
ತಿಳಿಸಿದರು

ಸುಂದರಲಾಲ ಆವರು ಗವ್ವಾಲಕ್ಕೆ ಕೆ
ಸರು ಬಿಟ್ಟಿ ಕೊಟ್ಟಿಗ್ವಾಲನನ್ನು ನಾಲ
ಕೊಂಡಾ ಹುಡುವಂತಾಗಿ ಬೆಂಬಳಿ ಹಾಕಿ
ದ್ದಾದು ಇಂದು ಸಜೆಗೆ ತಿಳಿಸಿದಬಂಗಾರುವಪು
ಗ್ವಾಲಕ್ಕೆ ಆವರು ಬಂದಿದ್ದ ನಾಲಿಗೂಂಡಾ
ಸ್ಥಿಯಂತೆಯು ಆವರ ಆಗಸ್ಟ್ ಇಂದಿ
ಕೆ ಗಾದು ಬಾಕಿಂದರ ಸರಕಾರವ್ಕ ಈಗ
ಇಂಥ ಆಹ್ವಾನವನ್ನು ಎದುರಿಸಲು ಪರ್ಗಾ
ರಕ್ಕೆ ಸಕ್ಕೆತವಿರ ಪಪು ಎಂದು ಎಚ್ಚರಿಕೆ
ಯಿತ್ತರು

ಮಿಲಿಟರಿ ಕ್ರಾಂತಿ
ಬೇಗನೆ ಆಗುವ ನಿರೀಕ್ಷೆ

ಕಾಯರೋ ೧೩ – ಇಜಿಪ್ತ ಹಾಗು ಸಿರಿ
ಯಾಗಳಲ್ಲಿ ಮಿಲಿಟರಿ ಕ್ರಾಂತಿಯು ಯಶಸ್ಸಿ
ಯಾಗಿರುವನ್ನು ಅನುಭವಿಸಿ ಲೆಬನಾನದಲ್ಲಿಯೂ
ಬೇಗನೆ ಮಿಲಿಟರಿ ಕ್ರಾಂತಿಯಾಗುವ
ನಿರೀಕ್ಷೆಯಿರುವೆಯೆಂದು ಇಜಿಪ್ತಿಯ ಅಲ
ಮಿ ಶ್ರೀ ಪತ್ರಿಕೆಯ ಬಿರೂಟ
ಸುದ್ದಿಗಾರನು ವರದಿ ಮಾಡಿದ್ದಾನೆ ಆದರಲ್ಲಿ
ಆವನು ಲಂಚಕೋರತನ ನಿಷ್ಕರ್ಮಾಲನ
ಹಾಗು ವ್ಯಾಪಕವಾದ ಸಾರ್ವಜನಿಕ ಶ್ರುತ್ತು
ಆರ್ಥಿಕ ಸುಧಾರಣೆಗಳ್ಳೊಳಗುಂಡ ಮಹ
ತ್ವದ ಘಟನೆಗಳು ಬೇಗನೆ ಸಂಭವಿಸಲಿರುವನ್ನು
ಎಂದು ಲಜಾನೀಯರು ನಿರೀಕ್ಷಿಸುವರ
ಎಂದು ಕಾಣಿಸಿರುವನು ಪಿ ಟಿ ಆಯ ರಾ

ಭಾರತ-ಇಂಗ್ಲೆಂಡ ಕ್ರಿಕೆಟ ಸಂಬಂಧಕ್ಕೆ ಮಳೆಯಿಂದ ತಡೆ

ಲಂಡನ್ ತಾ ೧೩– ಭಾರತ ಹಾಗು
ಇಂಗ್ಲಂಡನವರ ನಡುವೆ ಇಲ್ಲಿನವೆಜ ನಾಲ್ಕ
ನೆ ಹಾಗು ಕೊನೆಯ ನಿರ್ಣಾಯಕ ಕ್ರಿಕೆಟ ಪಂ
ದ್ಯವಲ್ಲಿ ಸೂರನೇ ದಿನವೂ ಆಟಕ್ಕೆ ಮಳೆಯ
ತೊಡಕು ಇಂದು ನಡೆಯಲಿಲ್ಲ

(ಪಿ ಟಿ ಆಯ ರಾ)

ನಾಡಕಸಿಯ ಸದ್ದಿಜಾನರು ಸೇರಿಕೊಂಡು
ಮೆ ರಗಿನ ಜನರನ್ನು ಕೆಲಸಗಾರರ
ಸಂಘದ ಅಧ್ಯಕ್ಷರೆನ್ನಾಗಿ ಆರಿಸಿಕೊಳ್ಳಿ
ವಾಡುತ್ತು ಹೋದರೆನರ್ಸ ೧೯೦ ಜನರನ್ನು
ಕೆಲಸಕ್ಕಿಟ್ಟಿದ್ದರಿಂದ ಆನರೆ ಸಮ್ಮತಿ ಸರೆದು
ಕೆಲಸ ಬಿಡಿಸಿಬ್ಬರಿಸಲು ಕೆಲಸಗಾರರ
ಸಂಘದವರು ಪ್ರತಿಭಟಿಸಿದರು ಹೈಕ
ಎಂಬರದ ಬಂಡಿಕೆಯನ್ನು ಮುಂದಿಸಿ ಓದ್ಯೋಕ್ತ
ಗಿಕ ನ್ಯಾಯಾಲಯಕ್ಕೆ ಮೊರು ಕಳಿಸಿದರು
ಡಿದ್ದೆ ಗಿಕ ನ್ಯಾಯಾಲಯದವರ ತೀರ್ಪು
ತವ ಕೂಲವಾಗಲಿಲ್ಲೆಂದು ನ್ಯಾಯ
ಮಂತ್ರಿಗಳ ಸದ್ಭರ ಮೇಲೆ ಸಲ್ಲುವ ಆರೋಪ
ಹೆರಿಸಿ ಅಕ್ಕರು ಸೆರಗಿಟಿಗೆ ತೆಗೆದು
ಗಳ್ಳ ನೇ ದಿನಾಂಕ ಕೆಲಸವನ್ನು ಕಲ
ಫೋ ಸಾನ ನಿಲ್ಲಿಸಿದರು ಮುಂದೆ
ಆನರು ಕೆಲಸಕ್ಕೆ ಹಾಜರಾದರೂ ಸರಿಯಾಗಿ
ಕೆಲಸಕ್ಕೇ ಮಾಡಲಿಲ್ಲವೆಂದು ವಿಮಾನ
ಸಾರಿ ಜಿಸ್ಟೇ ನಿಲ್ಲಿಸುವ ನಿರ್ಣಯಕ್ಕೆ ಬರ
ಬೇಕಾಯಿತು ೨೦೦೦ ಕೆಲಸಗಾರರನ್ನಿ ವಿಮಾನ
ಸಾರಿ ಸ್ಟೇಷನ್ನಿರಿಂದ ೧೩೦೦ ಕೆಲಸಗಾರ
ರಿಗೆ ಕೆಲಸದಿಂದ ಕಡಿಮೆ ಮಾಡಬೇ
ಕಾಗಿದೆ ಕೆಲಸಗಾರರ ಸಂಘದವರು ಸರಿ
ಯಾಗಿ ಕೆಲಸಮಾಡುವ ಭರವಸೆ ಕೊಡುವ
ವರೆಗೆ ವಿಮಾನ ಸಾರಿಗೆ ಪ್ರಾರಂಭವು ವಿಚ
ರವಿಲ್ಲ ಎಂದೂ ಅವರು ಹೇಳಿದರು
ಪಿ ಟಿ ಐ

ಜ್ಯಾಲಾಲ್ ಭಾಷಾನುಗಾಗಿ ಪ್ರಾಂತ ರಚನೆ ಆಂದೋಲನವನ್ನು ಶಾಶ್ವತೀಕರವಾಗಿ ಸಾಗಿಸಿಕೊಂಡು ಹ ಲ
ಅ ಭಾ ಭಾಷಾನುಗಾಗಿ ರಾಜ್ಯ ಸಂಸ್ಥೆಗಳ
ಸ್ಥಾಪಿಸಬೇಕೆಂದು ಸೂಚಿಸಿದರು ಶ್ರೀ ವಿ
ಎನ್ ಮುಕರ್ಜಿ ಮೊದಲಾದ ಕಾಂಗ್ರೆಸ್ಸಿನ
ಸದಸ್ಯರು ಈ ಪರಿಷತ್ತಿಗೆ ಮುಂಚಿತ ವಾ
ವಹಿಸಿ ಇದಕ್ಕೂ ಹಿಂದೆ ಆಂಧ್ರ ಭಾಗದ
ಸಮ್ಮೇಲನ ಕೂಡಿಸಬೇಕೆಂದೂ ಆ ಪರಿ
ಷತ್ತಿಲ್ಲಿ ಪ್ರಾದೇಶಿಕ ಪರಿಷತ್ತುಗಳನ್ನು
ಸೇರಿಸಬೇಕೆಂದೂ ತಿಳಿಸಿದರು ಇದಕ್ಕೆ ಸ
ಮಧ್ಯಸ್ಥಿಕ್ಕೆ ನುಂದುವರಿಯಿತು

ಪಿ ಟಿ ಐ

ಕೊ ನೆ ಯ ಚ್ಚು

ಗೋರಖಪುರ ೧೩ — ಶ್ರೀ ವಾ
ಘೀಂದ್ರಾದ ಶಿವಸಾಗರ ಸಿಕ್ಕೆನಾ ಎರಡ
ಉತ್ತರ ಪ್ರದೇಶ ಸರ್ಕಾರ ಭಾಗ
ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಭಯಂಕರ ಬರಗಾಲ ಪರಿ
ಯಿದ್ದರೂ ಸರಕಾರವ್ಕ ಅದರ ಪರಿ
ನಡೆಸಿರುವ ಬಗ್ಗೆ ಮಾತ್ರ ಎಂತಲೂ ಪ್ರ
ನಂದ ಮೆರಿಸಿ ಅಧಿಕ ಉಪವಾಸ
ಸಿರುವರು

ಬೊಂಬಾಯಿ ೧೩ — ಕೆಲವು ದಿ
ಕಾಯಿಲೆ ಬಿದ್ದಿರುವ ಕಾರಣ ಕಾಂಗ್ರೆಸ್
ಪಿಸುವ ಬಯಸಿದ್ದ ಎರಡು
ಗಾಲ್ಗರಿಗೆ ಕೃಷ್ಣಶಿಲ್ಪಿಗಳಿಗೆ ಮತ್ತು
ಪಿಸಿದ ಬಂಬಾಯಿಯ ಪೊಲೀಸ್ ಕಮಿ
ಅಲ್ಲಂಘಿಸಿ ಬಂಧನಕ್ಕೊಳಗಾಗಿರುವ

ಉಪಮಂತ್ರಿ ಶ್ರೀ ದಾತಾರರ ಪ್ರತಿಜ್ಞಾವಿಧಿ

ಭಾರತ ಸರಕಾರದ ಗೃಹಖಾಯೆಯ ಉಪಮಂತ್ರಿಗಳಾಗಿ ನೇಮಕಹೊಂದಿದ ಶ್ರೀ ದಾತಾರ ಬಳವಂತರಿಂಯವರು ರಾಷ್ಟ್ರಪತಿಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ಪ್ರತಿಜ್ಞಾವಿಧಿಯನ್ನು ಸ್ವೀಕರಿಸುತ್ತಿರುವರು

ಸಂಯುಕ್ತ ಪಕ್ಷದ ಜನರು ಸೇರಿಕೊಂಡರು. ಈ ಜನರನ್ನು ಕೆಲಸಗಾರರ ಅಧ್ಯಕ್ಷರೆನ್ನಾಗಿ ಆರಿಸಿಕೊಳ್ಳು ಮೊದಲಿನವರ್ಷ ೧೭೦ ಜನರನ್ನು ಮತ್ತೆರಿಂದ ಆಯರ ಸಮ್ಮತಿ ಪಡೆದು ಪ ನಿಯೋಗವನ್ನು ಕೆಲಸಗಾರರ ಸಂಘವು ಪ್ರತಿಭಟಿಸಿದರು. ಹೆಚ್ಚಿನ ಪ ಜೀವಿಕೆಯನ್ನು ಮುಂದಿಸಿ ಪೆದ್ಯುಕ್ ನ್ಯಾಯಾಲಯಕ್ಕೆ ಮೊರೆ ಕಳಿಸಿದರು. ಇದಕ್ಕೆ ನ್ಯಾಯಾಲಯದವರ ತೀರ್ಪು ಕೊಲವಾಗಲಿಲ್ಲವೆಂದು ನ್ಯಾಯ ಪದಸ್ಥರ ಮೇಲೆ ಸಲ್ಲದ ಆರೋಪ ಆಕ್ಷೇಪ ಮೊದಲಾದವೆಗೆ ತೆಗೆದು ನೇ ದಿನಾಂಕ ಕೆಲಸವನ್ನು ಕೆಲ ತಾಸು ಸ್ಥಗಿಸಿದರು. ಮುಂದೆ ಕೆಲಸಕ್ಕೆ ಹಾಜರಾದರೂ ಸರಿಯಾಗಿ ಕೆಲಸ ಮಾಡಲಿಲ್ಲವೆಂದು ನಿರ್ಮಾನ ಮಾಡಿ ನಿಲ್ಲಿಸುವ ನಿರ್ಣಯಕ್ಕೆ ಬಂದ ೩೫೦೦ ಕೆಲಸಗಾರರಲ್ಲಿ ನಿರ್ಮಾನ ನಿಲ್ಲಿಸಿದ್ದರಿಂದ ೧೬೭೧ ಕೆಲಸಗಾರ ನಿಲ್ಲಿಸಿದ್ದರಿಂದ ಕಡಿಮೆ ಮಾಡಬೇಕಾದ ಕೆಲಸಗಾರರ ಸಂಘದವರು ಸರಿ ಕೆಲಸಮಾಡುವ ಭರವಸೆ ಕೊಡುವ ಮಾನ ಸಾರಿಗೆ ಪ್ರಾರಂಭಿಸುವ ವಿಚಾರ ಎಂದೂ ಅವರು ಹೇಳಿದರು.

ಪಿ ಟಿ ಐ

ಸ್ಥಾನಿಧಿ

ನಾಥಾರ ಬಳವಂತರಾಯರು

ನ್ಯಾಯ ಸಲ್ಲಿಸದಿದ್ದರೆ ಏಸಿಯಾ-ಆಫ್ರಿಕಾ ರಾಷ್ಟ್ರಗಳು ಸಮಸ್ಯೆ ಪರಿಹರಿಸುವದನ್ನು ತಾವೆ ಸಹಿಸುವವೆಂಬುದನ್ನು ಈ ಪರಿಷತ್ತು ಸ್ಪಷ್ಟಗೊಳಿಸುವದು.

ಟ್ಯೂನಿಸಿಯಾದಲ್ಲಿ ಶಾಂತ ಪರಿಸ್ಥಿತಿ ನಿರ್ಮಾಣವಾಗದೇ ಫ್ರಾನ್ಸ್-ಟ್ಯೂನಿಸಿಯಾ ಗಳಲ್ಲಿ ನೇರವಾಗಿ ಮಾತುಕತೆಗಳು ನಡೆಯ ಬಾರವು. ಫ್ರೆಂಚರು ಸೈನಿಕರು ಧೋರಣೆ ಮುಂದರಿಯುವದನ್ನು ಖಿಡಬೇಕು, ಸದ್ಯದ ಫ್ರೆಂಚ ಸುಧಾರಣೆಗಳು ಟ್ಯೂನಿಸಿಯನ್ನರಿ ಸಮ್ಮತವಿರುವದಿಲ್ಲವೆಂದೂ ಅವರು ಹೇಳಿದರು.

ಅವರು ಮುಂದಿನ ವಾರ ಡಾಕಾ ಹೋಗಲಿರುವರು. ಅವರು ಬ್ರಹ್ಮದೇಶ, ಮಲಯಾ, ಸಿಂಹಳಗಳನ್ನು ಸಂದರ್ಶಿಸಿ ದ್ದಾರೆ. ಪಿ ಟಿ ಐ

ಪಾಕ್ ನಿರಾಶ್ರಿತ ಮಂತ್ರಿ ಡಾ ಕುರೇಶಿ

ಮನೆಗೆ ಕಳಿಸಲು ಸಾರ್ವಜನಿಕ ಸಭೆಯಲ್ಲಿ ಬೇಡಿಕೆ

ಕರಾಚಿ ೧೬ - ನಿರಾಶ್ರಿತರ ಬಗ್ಗೆ ಯಾವ ಕಾರ್ಯವನ್ನು ಮಾಡದ್ದರಿಂದ ನಿರಾಶ್ರಿತ ಮಂತ್ರಿ ಡಾ ಕುರೇಶಿಯವರನ್ನು ಮನೆಗೆ ಕಳಿಸಬೇಕೆಂದು ಪಾಕಿಸ್ತಾನದ ಹಿಂದಿನ ಮುಖ್ಯ ಮಂತ್ರಿ ಬಿ. ಲಿಯಾಕತ ಅಲಿಖಾನರ ಹಿರಿಯ ಮಗನಾದ ವಿಲಾಯತ ಅಲಿಖಾನರು ಸಾರ್ವಜನಿಕ ಸಭೆಯೊಂದರಲ್ಲಿ ಭಾಷಣ ಮಾಡುತ್ತ ಹೇಳಿದರು.

ಸಾಮ್ರಾಜ್ಯದ ಸರಕಾರವನ್ನು ಟೀಕಿಸಿ ಅವರು ತಮ್ಮ ತಂದೆಯ ಕೊಲೆಯ ಸಂಬಂಧದ ವರದಿಯನ್ನು ಪ್ರಕಟಿಸಬೇಕೆಂದು ಆನರು ಹೇಳಿದರು.

ನಿಷ್ಠೀಕ ಪಹಾಬರ ಮಾತನಾಡುತ್ತ ಈ ವರದಿಯನ್ನು ಪ್ರಕಟಿಸದಿರುವದಿಂದ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಸರಕಾರದ ವಿರುದ್ಧ ಸಂಶಯ ಗ್ರಂಥಿಗಳೊದಗಿನೆಯಂದು ಹೇಳಿದರು.

ಸರಕಾರವು ನಿರಾಕರಿಸುತ್ತಿದ್ದರೂ ನಾಜಿ ಮುದ್ದೀನ ಮಂತ್ರಿಮಂಡಳದಲ್ಲಿ ಒಡಕುಂಟಾ ನಿದ್ದು ಈ ವರದಿಯ ಕಳೆಯುವದರಲ್ಲಿಂದ ಕೇಂದ್ರ ಸರಕಾರವು ಒದಲಾಗುವದೂ ಇವೇ ಸ್ಪನರ್ಚನೆ ಹೊಂದುವದೆಂದೂ ನಿಷ್ಠೀಕ ಪಹಾಬರು ಹೇಳಿದರು. ಪಿ ಟಿ ಐ

ಶ್ರೀ ಜೆ.ಎಂ.ಥಾವರೆ ಅವರ ನಿಧನ

ರಾಜ್ಯ ಪರಿಷತ್ತಿನ ಸದಸ್ಯರು

ಹೊಸದಿಲ್ಲಿ ೧೬—ಮಧ್ಯಪ್ರದೇಶದಿಂದ ರಾಜ್ಯ ಪರಿಷತ್ತಿಗೆ ಆರಿಸಿಬಂದ ಕಾಂಗ್ರೆಸ ಪಕ್ಷದ ಶ್ರೀ ಜೆ.ಎಂ.ಥಾವರೆ ಅವರು ಈಚಿನ ಮಧ್ಯಾಹ್ನ ಹೃದಯನಿಷ್ಕಾರದಿಂದ ನಿಧನ ಹೊಂದಿದರು ಅವರಿಗೆ ೬೦ವರ್ಷಗಳಾಗಿದ್ದವು

ಪಿ. ಟಿ. ಐ.

ಸಾರ್ವಜನಿಕ ಸಭೆಗಳಲ್ಲಿ ರಾಷ್ಟ್ರಭಾಷೆಯಲ್ಲಿ ಭಾಷಣ

ಹೈದರಾಬಾದ ಹಣಕಾಸಿನ ಮಂತ್ರಿ ಡಾ ಮೇಲುಕೋಟೆಯವರ ನಿರ್ಧಾರ

ಹೈದರಾಬಾದ ೧೫ — ಹೈದರಾಬಾದದ ಹಣಕಾಸಿನ ಮಂತ್ರಿಗಳಾದ ಡಾ ಜಿ.ಎಸ್ ಮೆಲಕೋಟೆಯವರು ಇಂದಿಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಸಭೆಯಲ್ಲಿ ಭಾಷಣ ಮಾಡುತ್ತ ಸಾರ್ವಜನಿಕ ಸಭೆಗಳಲ್ಲಿ ಇಂಗ್ಲಿಷಿನಲ್ಲಿ ಭಾಷಣ ಮಾಡುವದಿಲ್ಲವೆಂದು ತಾವು ನಿರ್ಧರಿಸಿದ್ದಾಗಿ ತಿಳಿಸಿದರು

ಚೀನದಲ್ಲಿ ಇಂಗ್ಲೀಷನ್ನು ಬಿಟ್ಟಿರುವ ಸಂಗತಿಯಿಂದ ಇಂಗ್ಲೀಷಿನ್ನು ಮಾತನಾಡುವದಿಲ್ಲ. ತಾವು ಆದಷ್ಟಾಗಿ ತಮ್ಮ ಹಿಂದಿಯಲ್ಲಿ ಆಷ್ಟು ಗತಿಯಿಲ್ಲದಿದ್ದರೂ, ಈ ಭಾಷೆಯಲ್ಲಿಯೇ ಸಾರ್ವಜನಿಕ ಸಭೆಗಳಲ್ಲಿ ಮಾತನಾಡಲು ನಿರ್ಧರಿಸಿದ್ದಾಗಿಯೂ ಮೆಲಕೋಟೆಯವರು ತಿಳಿಸಿದರು.

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ಮದ್ರಾಸ ಸರಕಾರದಲ್ಲಿರುವ ಅಧಿಕ ಗೋದಿ ಸಂಗ್ರಹ

ಕೆಲ ಪ್ರಮಾಣ ಹಂತೆಗೆದುಕ್ಕೊಳ್ಳಲು ಕೇಂದ್ರದ ಒಪ್ಪಿಗೆ

ಮುಸ್ರಾಸ ೧೬ — ಕೇಂದ್ರ ಸರಕಾರವು ಮದ್ರಾಸ ಸರಕಾರದ ಬಳಿಯಲ್ಲಿರುವ ೫ ಸಾವಿರ ಟನ್ನ ಗೋದಿಯ ಸಂಗ್ರಹದಲ್ಲಿ ೧೦ ಸಾವಿರ ಟನ್ನ ಗೋದಿಯನ್ನು ಹಿಂದಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳಲು ಒಪ್ಪಿರುವದೆಂದು ತಿಳಿದುಬಂದಿದೆ. ಮದ್ರಾಸದಲ್ಲಿ ಗೋದಿಯು ಬಳಿಕೆ ತೀರ ಕಡಿಮೆಯಿರುವದರಿಂದ ಅದು ಕೆಟ್ಟು ಹೋಗುವುದೆಂದು ಕೇಂದ್ರ ಆಹಾರ ಮಂತ್ರಿ ಶ್ರೀಮತಿ ಅಮ್ಮುಸ್ವಾಮಿಯವರಿಗೆ ತಿಳಿಸಲಾಗಿದ್ದಿತು. ಈ ಗೋದಿಯಲ್ಲಿ ೧೦ ಸಾವಿರ ಟನ್ನ ಗೋದಿಯನ್ನು ಮೈಸೂರಿಗೆ ಕಳಿಸಲಾಗುವದು. ಬರಗಾಲದ ಲಕ್ಷಣ ಕಂಡು ಬಂದಿರುವ ಮೈಸೂರಿಗಾಗಿ ೧೦ ಸಾವಿರ ಟನ್ನ ಕಂಜೀರೋಟೆಯನ್ನು ಮುಸ್ರಾಸಿಂದ ಕಳಿಸಲಾಗುವದು. ಪಿ ಟಿ ಐ

ಶ್ರೀ ಜಿ ಎಲ್ ಮೇಘಾ

ಮುಂಬಯಿ ೧೬ — ಅಮೇರಿಕೆಯ ಭರತದ ರಾಯಭಾರಿಗಾಗಿ ನೇಮಕಗೊಂಡಿರುವ ಶ್ರೀ ಜಿ ಎಲ್ ಮೆಹತಾರವರು ಇಲ್ಲಿಂದ ಹೊರಡುವ ಮುಂಚೆ ಏರ್‌ಇಂಡಿಯಾ ವಿಮಾನದಲ್ಲಿ ಪ್ರಯಾಣ ಮಾಡಿದರು. ಅಲ್ಲಿಂದ ಅವರು ದೆಹಲಿಗೆ ಪ್ರಯಾಣ ಮಾಡಿದರು. ಅಲ್ಲಿಂದ ಅವರು ಅಮೆರಿಕಕ್ಕೆ ಪ್ರಯಾಣ ಮಾಡುವರು. ಪಿ ಟಿ ಐ

IMMEDIATE

Soviet soil would be equivalent to espionage.

P. D. TANDON IS BETTER

LLAHABAD, April 14: Mr Purushottam Das Tandon, former Congress ...

...M V ...joined the ...Deputy ...rjit Singh ...Mr. Sham ...contest the ...Alva, who ...the Con- ...Chairman ...the total ...

...there was an uproar of protest in the court room.

Outside in the corridor a crowd gathered shouting 'Algerie Francaise.'

Ex General Jouhaud former Air Force Chief of Staff was captured on March 25 by troops and police in Oran.

The authorities smuggled Jouhaud out of Algeria to France in a military plane the next morning and his cap... was not announced until he was ...

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प्रधान मंत्री भवन
PRIME MINISTER'S HOUSE
NEW DELHI

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Personal and
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April 13, 1962.

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...inet.

My dear Datar,

I should like you to re-join the new Council of Ministers as Minister of State. Will you please come for the Swearing-in Ceremony on the 16th of this month at Rashtrapati Bhavan at 9.15 a.m.?

...the
...Private

Yours sincerely,

Jawaharlal Nehru

...the
...he

...inet.

Shri B. N. Datar, M.P.,
3, Safdarjung Road,
New Delhi.

ಸಾರ್ವಜನಿಕ ಸಭೆಗಳಲ್ಲಿ ರಾಷ್ಟ್ರಭಾಷೆಯಲ್ಲಿ ಭಾಷಣ

ಹೈದರಾಬಾದ ಹಣಕಾಸಿನ ಮಂತ್ರಿ ಡಾ ಮೇಲುಕೋಟೆಯವರ ನಿರ್ಧಾರ

ಹೈದರಾಬಾದ ೧೫ -- ಹೈದರಾಬಾದರ ಹಣಕಾಸಿನ ಮಂತ್ರಿಗಳಾದ ಡಾ ಮೇಲುಕೋಟೆಯವರು ಸಾರ್ವಜನಿಕ ಸಭೆಗಳಲ್ಲಿ ರಾಷ್ಟ್ರಭಾಷೆಯಾದ ಹಿಂದಿಯಲ್ಲಿಯೇ ಭಾಷಣ ಮಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದ್ದಾರೆ. ಇವರು ಇಂಗ್ಲಿಷ ಭಾಷೆಯಲ್ಲಿ ಭಾಷಣ ಮಾಡಲು ಬಹಳ ಸಮರ್ಥರಿದ್ದರೂ ಸಹ ಈ ನಿರ್ಧಾರ ಮಾಡಿರುವದು ಬಹಳ ಸ್ತುತ್ಯರ್ಹವಾಗಿದೆ. ಇವರ ಈ ನಿರ್ಧಾರವು ಹೈದರಾಬಾದ ಸಂಸ್ಥಾನದ ಇತರ ಮಂತ್ರಿಗಳಿಗೂ ಅನ್ವಯಿಸುವದೆಂದು ತಿಳಿದು ಬಂದಿದೆ.

ಸಾಮ್ಯವಿದ್

IMMEDIATE

Soviet soil would be equivalent to espionage.

P. D. TANDON IS BETTER

ALLAHABAD, April 14: Mr Purushottam Das Tandon, former Congress President, whose condition deteriorated last night, was better today, Dr. K. Tandon, who is attending on, told 'P T I' tonight. He said that the temperature, which to 101 degrees last night, came to normal today. "Restless-

court room.

Outside in the corridor a crowd gathered shouting 'Algerie Francaise'.

Ex General Jouhaud former Air Force Chief of Staff was captured on March 25 by troops and police in Oran.

The authorities smuggled Jouhaud out of Algeria to France in a military plane the next morning and his capture was not announced until he was behind bars in Paris.

INDIA 135 FOR SEVEN AT LUNCH

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on of Monday, April 16,

Personal and Confidential

3, Safdarjang Road,
New Delhi,
April 14, 1962.

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y to the Cabinet.

My dear Jawaharlalji,

I have received your letter of the 13th instant. I am grateful to you for having asked me to rejoin the new Council of Ministers. I gladly do so.

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I shall be attending the swearing-in ceremony to be held at the Rashtrapati Bhavan on the 16th instant.

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With best wishes,

Yours sincerely,

(B. N. Datar)

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Shri Jawaharlal Nehru,
Prime Minister,
Prime Minister's House,
New Delhi.

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run on America's gold reserves.

With stable prices American exports can expand. At any rate, they will not decline.

Critically the development put President Kennedy on top of big

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President Kennedy

WASHINGTON April 14 There is a good possibility that President Kennedy may visit India and Pakistan after the U S Congressional elections on November 6 next diplomatic sources said yesterday

An invitation from the Prime Minister Mr Nehru was delivered to Mr Kennedy on March 26 when Mrs Indira Gandhi and Mr G N Chatterjee of the Indian Embassy called at the White House

Mrs Lakshmi Menon

Seven-Man Body To Study Indiscipline Among Congressmen

"The Times of India" News Service

NEW DELHI April 14 The Congress Working Committee today set up a seven man body to consider steps to deal with those guilty of indiscipline in the organisation during the last General Election

The creation of this sub committee shortened the duration of the Working Committee session considerably and all items on the agenda were disposed of within the brief span of two hours

The Congress Parliamentary Board met in the afternoon to select certain candidates for election to the Rajya Sabha and State Legislative Councils

The Committee accepted the resignation of the President Mr Sanjiva Reddy but requested him to carry on the functions of the President until a successor was elected by the A I C C at its forthcoming session here in the last week of May

PLENARY SESSION

It is understood that the Working Committee expressed itself in favour of holding the 68th plenary session of the Congress in Orissa in January 1963

Mr Nehru who is still in need of rest after his illness attended the meeting—held at his residence—for only about 20 minutes towards the end when the Committee took up the problem of indiscipline in Congress ranks during the elections There was only a brief discussion and he came out in favour of stern disciplinary action irrespective of personalities involved

The sub committee which has been asked to evolve a procedure for dealing with indiscipline consists of Mr Lal Bahadur Shastri Mrs Indira Gandhi, Mr U N Dhebar Mr C Subramaniam, Mr S K Patil Mr Gulzarilal Nanda and Mr Sadiq Ali

The Working Committee also dealt with the situation created by the election of a number of P C C presidents to Parliament or State assemblies The P C C presidents of Assam Bihar, Rajasthan Maharashtra the Punjab and Andhra have become ministers in their respective States

Maharashtra has already held fresh election to the presidentship of the Pradesh Congress Committee and the Working Committee decided that similar elections should also be held immediately in the other States concerned

The P C C presidents who have been elected to Parliament have been allowed by the Working Committee to continue in office till the next organisational elections

The Working Committee today laid down the timetable of the elections in view of the fact that individual Congressmen and the Congress committees had little time after the General Election to enrol members the last date for enrolment of primary members of the Congress was extended up to June 30 next

According to the time-table fixed today the lists of primary members will be published by August 1 and the final rolls declared by October 10 Mandal Congress Committees will be elected by October 20 District Congress Committees by November 5 and Pradesh Congress committees by November 15 The new Congress President and the members of A I C C will be elected by December 16

The Congress President who will be elected by the existing A I C C next month as successor to Mr Sanjiva Reddy, will hold office only for the interim period May December 1967

Nijalingappa To Fight By-Election

Mr S Nijalingappa President of the Mysore Pradesh Congress Committee who was defeated in the General Election will contest a by election to the State Assembly

A proposal to this effect was understood to have been approved by the Central Parliamentary Board of the Congress on Saturday

According to lobby sources, Mr Nijalingappa is tipped as the prospective Chief Minister of Mysore if he is elected The by election may be caused by the resignation of a sitting member by the end of next month

The Central Parliamentary Board which held a brief sitting on Saturday considered few nominations for elections to the Mysore and West Bengal Legislative Councils—I F

created at the polls and Mr M V Krishnappa who has since joined the Mysore Cabinet The other Deputy Ministers dropped are Mr Surjit Singh Majithia Mr Abdul Ali Mr Sham Nandan Mishra (who did not contest the elections) and Mrs Violet Alva who is likely to be nominated by the Congress Party for the Deputy Chairmanship of the Rajya Sabha

The new appointments raise the total strength of the Council of Ministers to 38 against 47 in the previous Government The number of Cabinet Ministers in the new Government is 17 against 12 in the previous Government Ministers of State 10 against 14 and Deputy Ministers 11 against 21

A few more Deputy Ministers and some Parliamentary Secretaries are however likely to be appointed Later after the Prime Minister has had opportunities to watch the performance of new members in Parliament and discover the desired type of talent

this was placed on the court room

Outside in the corridor a crowd gathered shouting Algerie Française

Lt Gen Jouhaud former Air Force Chief of Staff was captured on March 25 by troops and police in Oran

The aircraft smuggled Jouhaud out of Algeria to France in a military plane the next morning and his capture was not announced until he was behind bars in Paris

INDIA 135 FOR SEVEN AT LUNCH

KINGSTON April 14 India had scored 135 runs for the loss of seven wickets at lunch on the second day of the fifth and final Test against the West Indies here today

Mr J L Hatia

Mr B. N Datar

KENNEDY WINS BA' STEEL

By H R VOHRA

"The Times of India" News Service

WASHINGTON April 14 Eight-column banner headlines in all U S papers today emphasise that President Kennedy has won an enormous victory over big steel

In New York the sudden cancellation by major steel producers of the controversial steel price boost yesterday afternoon sent the stock market up in the final minutes of trading

President Kennedy heard the news of the steel surrender while flying to the U S naval station at Ocean south of Norfolk He let it be known that he was happy that public interest had triumphed over private profit

Indian oil circles here quietly shared the U S satisfaction The effect of the rise in the price of steel on India's Third Plan would have been about the same as that of the Suez crisis on the Second

INDIA'S STAKE

India's Plan is linked with the value of the dollar India has a stake in its buoyancy and purchasing capacity As steel prices are pace setters all prices now will continue to be stable

The idea of a new price spiral here would have made European holders of dollars pricey They can now sleep in peace instead of making another run on America's gold reserves

With stable prices American exports can expand At any rate they will not decline

Politically the development put President Kennedy on top of big

City Weather

A dust-storm or thunder-storm is likely in the evening or at night Mainly fair weather during the rest of the period The maximum temperature is likely to be between 37 degrees C and 39 degrees C

The maximum temperature in Delhi on Saturday was 37 5 degrees C (99.8 degrees F), 1 degree C above normal, and the minimum 21 6 degrees C (70 8 degrees F), 1 degree C above normal

Relative humidity at 5-30 p m on Saturday was 16 per cent (1 per cent above normal)

The sun sets on Sunday at 6-46 p m and rises on Monday at 5-26 a m The moon rises on Sunday at 2 58 a m and sets on Monday at 3 59 p m

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Dutch Accept U.S. Plan On West Irian

E HAGUE, April 14: Secret between Indonesia and the erlands on West Irian were today ded by political observers here imminent provided Indonesia d to accept the American pro- ls as a basis for the talks

ter a 10-hour se sion yesterday, Dutch Cabinet issued a two-sen- communique saying the Cabinet considered the proposals made by Ellsworth Bunker, the former U.S. Ambassador to India, and had "determined its position."

The Dutch Ambassador in Washington, Dr. J. H. Van Roijen, who has conducted the talks with the Indonesians and who is now in The Hague, would be given "certain instructions," the communique added. It did not elaborate.

Political circles here generally agreed today that the communique meant that the Cabinet had accepted the "Bunker plan" as a basis for renewed talks with Indonesia, during which possible modifications to the plan could be put forward by both sides.

THE PROPOSALS

Mr. Bunker's proposals, which have never been published or even admitted to exist by the Dutch Government until last night's communique, are said to provide for a two-year U.N. supervision of West Irian, during which time the Indonesians will gradually take over from the Dutch. After the two-year period a U.N.-supervised referendum will be held among the local population, the Papuans, to enable them to decide their political future.

Dutch objections to the "Bunker plan" are reported to be the lack of water-tight guarantees that the referendum will actually be held once the Indonesians have taken over, and the two-year period of U.N. supervision which is considered too short a time to prepare the Papuans for self-determination.

Dr. Van Roijen will be flying back to the U.S. on Sunday.—Reuter.

Mr. K. Raghuramaiah

TTLE OF

ness as no other President had been before. For this, busi- strategy is itself to blame.

has made the President a friend abour. In the autumn elections he House of Representatives, it ld pay a big dividend. Mr. nedy's success is a setback for Republican Party, which is allied ig business.

his event has also proved that business even in this country is free to conform to public est. When it tries to depart from rule, Presidential influence, public ion and the Press can jointly act ring it to heel.

it even big steel can stand up heir united admonition.

URFEW LIFTED IN SYRIA

IRUT, April 14: The Syrian y High Command today announce- hat the nation-wide curfew in had been lifted, Damascus Radio in a broadcast picked up here. e Army High Command, accord- to the broadcast, had also unseal- he country's borders which had ined closed since the revolt of ree officers" at Aleppo.—A.F.P.

Strike In Algeria

ALGIERS, April 14: Algiers business firms, shopkeepers and bus drivers struck today in protest against the death sentence passed on ex-General Jouhaud in Paris last night.

The protest strike paralysed the three eastern Algerian towns of Bone, Philipeville and Constantine.

In Philipeville, the strike was effective in both public and private sectors. In Bone it affected European and mixed European-Muslim quarters.

In Constantine, railwaymen stopped work though other public services were still functioning by mid-morning.—Reuter.

Today's Special Features

Sunday Morning, Campus Causerie—Page 4.

Traffic Problems of Tomorrow, Reformer Karve, Ghalib's Verse—Page 8.

Plague of Parasitic Cameramen in Rome, What the Stars Foretell—Page 10.

Book Reviews—Page 11.

The Dog World, Short Story—Page 12.

ಪಾರ್ಲಮೆಂಟಿಕ ಸಭೆಗಳಲ್ಲಿ

A. M. Thomas, Mr. Jagjivan Ram, Mr. Mohanlal Sukhadia, Mr. Darbara Singh and Miss Abha Maiti.

Dr. Zakir Hussain has been nominated by Mr. Lal Bahadur Shastri, Mr. Satyanarayan Sinha, Mr. S. K. Patil, Mr. C. Subramaniam, Mr. Sadiq Ali and Mr. Gulzarilal Nanda. Their proposals have been seconded by Mr. C. Rajagopalan, Dr. Ram Subhag Singh, Mr. R. S. Doogar, Mr. G. K. Vijaivargiya, Mr. Rameshwar Sahoo and Mr. A. S. Saigal.

Dr. Samantsinhar's name has been proposed by Mr. Bhaiahari Mahato and Mr. Lalji Pendse.

The last date for filing nomination papers is April 16 and the scrutiny will be held on April 18. The poll, if necessary, will be held on May 7.

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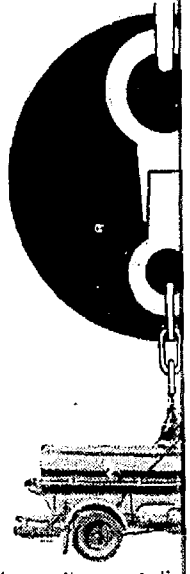

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IMMEDIATE

No. 55/4/CF-62
GOVERNMENT OF INDIA
CABINET SECRETARIAT
(Department of Cabinet Affairs)

New Delhi, the 16th April 1962.

The undersigned is directed to state that the Ministers of State and Deputy Ministers named in the enclosed list assumed office with effect from the forenoon of Monday, April 16, 1962.

(B.G. Rau)
Joint Secretary to the Cabinet.

To

All Members of the Council of Ministers.

Copy with a copy of the enclosure forwarded to the Principal Private Secretary to the Prime Minister/the Private Secretary to the Prime Minister, for information.

Copy with a copy of the enclosure forwarded to the Secretary to the President/the Private Secretary to the Vice-President, for information.

(B.G. Rau)
Joint Secretary to the Cabinet.

CABINET SECRETARIAT
(Department of Cabinet Affairs)

MINISTERS OF STATE

1. Shri Manubhai Shah	....	Minister of International Trade in the Ministry of Commerce & Industry.
2. Shri B.N. Datar	....	Minister of State in the Ministry of Home Affairs.
3. Shri Jai Sukh Lal Hathi	....	Minister of Labour in the Ministry of Labour & Employment.
4. Shrimati Lakshmi N. Menon	....	Minister of State in the Ministry of External Affairs.
5. Shri K. Raghu Ramaiah	....	Minister of State in the Ministry of Defence.

DEPUTY MINISTERS

1. Shri Bali Ram Bhagat	....	Deputy Minister in the Ministry of Finance.
2. Dr. Mono Mohan Das	....	Deputy Minister in the Ministry of Scientific Research & Cultural Affairs.
3. Shri Shah Nawaz Khan	....	Deputy Minister in the Ministry of Railways.
4. Shri A.M. Thomas	....	Deputy Minister in the Ministry of Food.
5. Shri R.M. Hajarnavis	....	Deputy Minister in the Ministry of Law.
6. Shri S.V. Ramaswamy	....	Deputy Minister in the Ministry of Railways.
7. Shri Ahmed Mohiuddin	....	Deputy Minister in the Ministry of Transport & Communications.
8. Shrimati Tarkeshwari Sinha	....	Deputy Minister in the Ministry of Finance.
9. Shri P.S. Naskar	....	Deputy Minister in the Ministry of Works, Housing & Supply.
10. Shri B.S. Murthy	....	Deputy Minister in the Ministry of Community Development, Panchayati Raj & Cooperation.
11. Shrimati Soundaram Ramachandran	....	Deputy Minister in the Ministry of Education.

April 16, 1962.

भारतीय संघ के राज्यमन्त्री के लिये पद तथा गोपनीयता की शपथ

१—पद-शपथ

मैं, बलवन्त नागेश दातार

ईश्वर की शपथ लेता हूं कि मैं विधि द्वारा स्थापित भारत के संविधान के प्रति श्रद्धा और निष्ठा रखूंगा, संघ के राज्यमंत्री के रूप में अपने कर्तव्यों का श्रद्धा पूर्वक और शुद्ध अन्तःकरण से निर्वहन करूंगा, तथा भय या पक्षपात, अनुराग या द्वेष के बिना मैं सब प्रकार के लोगों के प्रति संविधान और विधि के अनुसार न्याय करूंगा।

२—गोपनीयता-शपथ

मैं, बलवन्त नागेश दातार

ईश्वर की शपथ लेता हूं कि जो विषय संघ-राज्यमंत्री के रूप में मेरे विचार के लिये लाया जायेगा अथवा मुझे ज्ञात होगा उसे किसी व्यक्ति या व्यक्तियों को, उस अवस्था को छोड़कर जबकि ऐसे राज्यमंत्री के रूप में अपने कर्तव्यों के उचित निर्वहन के लिये ऐसा करना अपेक्षित हो, अन्य अवस्था में मैं प्रत्यक्ष अथवा परोक्ष रूप में संसूचित या प्रकट नहीं करूंगा।

भारतीय सघ के राज्यमन्त्री के लिये पद तथा गोपनीयता की शपथ

१—पद-शपथ

मै,

ईश्वर की शपथ लेता हू कि मै विधि द्वारा स्थापित भारत के सविधान के प्रति श्रद्धा और निष्ठा रखूगा सघ के राज्यमत्री के रूप मे अपने कर्तव्यो का श्रद्धा पूर्वक और शुद्ध अन्त करण से निर्वहन करूगा, तथा भय या पक्षपात, अनुराग या द्वेष के बिना मै सब प्रकार के लोगो के प्रति सविधान और विधि के अनुसार न्याय करूगा ।

२—गोपनीयता-शपथ

मै,

ईश्वर की शपथ लेता हू कि जो विषय सघ-राज्यमत्री के रूप मे मेरे विचार के लिये लाया जायेगा अथवा मुझे ज्ञात होगा उसे किसी व्यक्ति या व्यक्तियो को, उस अवस्था को छोडकर जब कि ऐसे राज्यमत्री के रूप मे अपने कर्तव्यो के उचित निर्वहन के लिये ऐसा करना अपेक्षित हो, अन्य अवस्था मे मै प्रत्यक्ष अथवा परोक्ष रूप मे समूचित या प्रकट नही करूगा ।

भारतीय संघ के राज्यमंत्री के लिये पद तथा गोपनीयता का प्रतिज्ञान

१--पद-प्रतिज्ञान

मैं,

सत्यनिष्ठा से प्रतिज्ञान करता हू कि मैं विधि द्वारा स्थापित भारत के संविधान के प्रति श्रद्धा और निष्ठा रखूगा, सघ के राज्यमंत्री के रूप में अपने कर्तव्यों का श्रद्धा पूर्वक और शुद्ध अन्तकरण से निर्वहन करूगा, तथा भय या पक्षपात, अनुराग या द्वेष के बिना मैं सब प्रकार के लोगों के प्रति संविधान और विधि के अनुसार न्याय करूगा ।

२—गोपनीयता-प्रतिज्ञान

सत्यनिष्ठा से प्रतिज्ञान करता हू कि जो विषय संघ-राज्यमंत्री के रूप मे मेरे विचार के लिये लाया जायेगा अथवा मुझे ज्ञात होगा उसे किसी व्यक्ति या व्यक्तियों को, उस अवस्था को छोड कर जब कि ऐसे राज्यमत्री के रूप मे अपने कर्तव्यो के उचित निर्वहन के लिये ऐसा करना अपेक्षित हो, अन्य अवस्था में मैं प्रत्यक्ष अथवा परोक्ष रूप मे ससूचित या प्रकट नही करूंगा ।

.shnu Sahay.

IMMEDIATE
D.O.No.55/4/CF-62.
CABINET SECRETARY
New Delhi
April 14, 1962.

As desired by the Prime Minister, I am writing to inform you that a swearing-in-ceremony will be held at 9-15 a.m. on Monday, April 16, 1962, in the Rashtrapati Bhavan, at which the President will administer to you the oaths of office and of secrecy. I hope you will make it convenient to arrive at Rashtrapati Bhavan (North Court) at about 9-00 a.m. I attach a copy of the oaths and affirm--ations of office and of secrecy to be made by a Minister of State on assuming office.

Yours sincerely,

(Vishnu Sahay)

Shri B.N.Datar,
3, Safdarjung Road,
New Delhi.

do swear in the name of God that I will not directly or indirectly communicate or reveal to any person or persons any matter which shall be brought under my consideration or shall become known to me as a Minister of State for the Union except as may be required for the due discharge of my duties as such Minister of State.

OATHS OF OFFICE AND OF SECRECY FOR A MINISTER OF STATE FOR THE UNION OF INDIA.

I. Oath of Office.

do swear in the name of God that I will bear true faith and allegiance to the Constitution of India as by law established, that I will faithfully and conscientiously discharge my duties as a Minister of State for the Union and that I will do right to all manner of people in accordance with the Constitution and the law, without fear or favour, affection or ill-will.

II. Oath of Secrecy.

do swear in the name of God that I will not directly or indirectly communicate or reveal to any person or persons any matter which shall be brought under my consideration or shall become known to me as a Minister of State for the Union except as may be required for the due discharge of my duties as such Minister of State.

AFFIRMATIONS OF OFFICE AND OF SECRECY FOR A MINISTER OF STATE FOR THE UNION OF INDIA

I. Affirmation of Office.

do solemnly affirm that I will bear true faith and allegiance to the Constitution of India as by law established, that I will faithfully and conscientiously discharge my duties as a Minister of State for the Union and that I will do right to all manner of people in accordance with the Constitution and the law, without fear or favour, affection or ill-will.

II. Affirmation of Secrecy.

do solemnly affirm that I will not directly or indirectly communicate or reveal to any person or persons any matter which shall be brought under my consideration or shall become known to me as a Minister of State for the Union except as may be required for the due discharge of my duties as such Minister of State.

ॐ

Respectfully submitted

to

Revered : Ramabhai Ranade

by

B. N. Datar

May 1951

Personal and confidential.

An Autobiographical Note

on

Self-unfoldment

(Presented to Shri Ramabhau Ranade

by I.K. Datar, Belgaum).

Self-unfoldment and a plea for guidance.

Introductory: Inward call to approach Ramabhau.

1. It has been my good fortune to have received on important and critical occasions, and to have been receiving even now, directions from within, to which I have gladly submitted, and which have, on the whole, been to my lasting advantage and benefit, though, sometimes, some of them were somewhat inexplicable or unintelligible at the outset, or on occasions, seemed to keep me from apparent advantages. In some cases, they have fundamentally turned the course of my life in different channels, I have learnt to obey them implicitly. One such direction has come to me recently, and has been repeatedly persisting. While returning from Dharwar in my car and alone, a few weeks ago, I had been in a meditative mood. It was evening tide - a time that is generally congenial for introspection and revelations. I received them, a sudden but clear direction to place a full picture of my life, its vicissitudes and its developments in the spiritual realm, before revered Ramabhau Ranade and to seek his guidance. This direction was as spontaneous as it was unusual in character. Though I had and have always entertained the highest regard and reverence for him, I had not received any directions till now to approach him and take his guidance. I was therefore not sure as to how he would receive such an approach from me, who had been under other spiritual guides. It however immediately flashed on me that, I had, inwardly as also outwardly, treated Ramabhau as on a par with my Gurus, Shri Ramana and Shri Sai Baba. It also struck me that my master or masters

desired to convey their directions to me, through a living soul of their eminence. Lastly, Gurus like Shri Ramabhau have a universal outlook and are known for their catholic nature. I have therefore been emboldened to cast aside all conventionalities, and place a picture of my inner life before Shri Ramabhau, as accurately as possible, in the hope, that he will scan it, properly, and guide me aright. To me, his word will be the word of my gurus. This is how I have been impelled by an irresistible inner force to approach him and place myself unreservedly in his hands, for correction and light.

Life of vicissitudes.

2. Mine has been a life of great vicissitudes and upheavals, unknown to even my closest friends, in their magnitudes. It has never been an easy or comfortable one, though of late through His grace, I am having a life of ease and comparative repose, and freedom from anxieties, financial or otherwise. I have passed through hardships, sufferings, misunderstandings or misrepresentations, amounting almost to calumnies. I settled in life, late, after an initial frustration in an educational endeavour and after a collapse of all the well-being of my family, and by the time, I seemed to have got a hold in the lawyer's profession, disturbances again came in my life, in the form of a plunge in political life, resulting in a temporary break-up of the household, and imprisonments extending over long periods between 1930-32. By God's grace, the life was gradually resettled, after a return from jail in Jan.1933. In the profession I had to plod on amidst difficulties though things have improved since 1940. Even now it has not been all a smooth sailing. I have my heavy family

responsibilities, the undertaking of big plans, almost without premeditation, calls for charity or help from all quarters, public, religious and others, and a spendthrift and carefree nature, always keep me in financial difficulties, though they have never imported a mental disquiet in me. Lastly, it is significant that all my heavy requirements are met by sudden receipts from of moneys from unexpected engagements in the professional field. This long course of travail and sufferings, which even now peep in, occasionally, has happily left no scar of bitterness in me. In fact, I count it as a period of Tapascharyā. It has helped me in developing detachment in the midst of plenty, and has paved the way for a life of simplicity and stern selfcontrol, so necessary for spiritual advancement. I may also mention here my conviction, in all humility that I have His grace and that I belong to the class of 'blessed souls' and not of unblessed ones. His favour has protected me from numerous pitfalls, and though there have been delays and initial disappointments, almost in every endeavour, a fair measure of success or achievement has been, at long last, vouchsafed to me generally in each endeavour. I do not mind if the upward progress is slow, or has to pass through delayed fruition. All the same I am happy that it is certain and continuous.

Early life and education:

3. My mother died when I was 5 months old and I was brought up by my grand-mother. Since early life, I developed the characteristics of a motherless or orphaned child, in that, there has grown in me, a sense of aloofness or loneliness, that used to worry me formerly, but has now been of help to me in maintaining an outlook of introspection and meditativeness in the midst of a crowded

life. Even now, I shrink from publicity, though on occasions, by a conspiracy of circumstances, I am placed in a blaze of light or public recognition. It has however never maddened me, and secondly, it is withdrawn soon. I have been always aware of its evanescant nature. Hence, such occasions - which are not numerous - have not heightened any vanity or ego in me.

4. During childhood and at college, I did not fall into bad company. I had a satisfactory educational career and cultivated valuable friendships. I can say, from this distance of time, that, though I was then not trained to any profiency in spiritual knowledge and endeavour, I led a normal religious and moral life, and never swayed from the path of virtue, thanks to the circle of friends I had, and to the innate inability of mine to mix freely in society, and cultivate promiscuous friendships. Whatever development, there was, was till 1934 at least, wholly unconscious and along routine lines. Modern fashions had no hold on me, even during the impressionable period of youth. and, no unworthy emotions or actions have marred my life at any period. That, I count as evidence of His grace that has flowed on me since almost my childhood.

Saved from atheism and restored to religious life:

5. During college days, when I was studying Indian philosophy, I remember to have passed through intellectual doubts and agnosticism, bordering almost on atheism. To quote Tennyson, I passed through "everlasting 'No" - happily to reach "Ever-lasting yea'. By the time, I left college, all these doubts had melted away, and I had been brought back to the conventional life of religion, which in India, automatically, includes piety and a right course of moral life. After I completed the M.A. course

I remember to have purchased a book on 'Sandhya Vandan' and 'Devpooja' and studied them. I performed these worships for a number of years. It is only since recently that I have ceased attending to them regularly. I do not feel that, thereby, I have become irreligious or impious. As I have explained below, the whole life has to me been now a course of worship, so that, such conventional or external worships or spiritual exercises have ceased to attract me. ...

Periods of inner ~~xxxxxxxx~~ communion in Nasik Jail in 1932.

6. I now see, that I passed, through school and college, as also through the profession and the public life, till 1930, without making any conscious progress towards real spiritual endeavour, in the sense, that I attach to it, at present. It was however a life of considerable religious reading, and conventional spiritual exercises. It did not bring me into grips with the eternal problems or realities of spiritual life, except in a theoretical sense.. When I was in Jail in 1930 and 1932 I passed through mental torments of an acute nature. For no conceivable reasons, or perhaps due to a sense of being overwhelmed with darkness and despondency all around, every night, when I was locked in my cell and was left alone to myself, I used to shed profuse tears and exhaust myself to weariness. Occasions there were, when I felt that my whole life had been shattered and my family consigned to ruin forever. This period of utter wretchedness continued for a long time. I now see that ~~for a long time~~ this fire of mental suffering through which I passed, had itself been ordained for me, as Tapasya, and that it purified my whole being, making me ready to receive the great spiritual experience, that I had at Nasik prison on Gokulashtami

night in 1932 amongst others.

A soul-stirring experience in spiritual revelation.

7. I used to spend about two hours every night in silent prayer, religious mutterings and meditation. They used to induce in me a forgetfulness of the external world and a feeling of utter dependence on God. During these and post-meditation moments, I used to feel a removal of all burdens and on occasions used to shed ~~profuse~~ grateful tears. Thereafter I used gradually to return to the stark realities around me and to normal feelings which then were those of dejection and depression. During meditations and japams, I used to close my eyes and remain in a way in communion with myself. On that memorable night, after passing through emotions that had almost over-whelmed me, I opened my eyes and lo! I saw before me almost in ~~the~~ working condition at a corner in my cell, the image of Bhagwan Shrikrishna in human form. He was smiling at me and I had a feeling that he was conveying to me a message of hope and cheer. I still remember that benign form, that bewitching smile on his lips, and that raising of his both hands - as a token of his grace on me. In a few minutes this image gradually disappeared; but this experience left me simply enthralled. I have often recalled this experience and after deep thinking on each occasion I have come to the conclusion that it was a real one. I have had no ~~doubt~~ reason to doubt its reality. I can say even now that it could not have been an illusion. Whatever it was, since that memorable experience, the whole of my being changed. Hopefulness and buoyancy of spirit returned to me. I continued in the prison for six more months. All the same after that night I was never overtaken either by depression or by a feeling of wretchedness. I came out a new and perhaps rejuvinated man.

I count this experience as one of the most valuable land-marks in my inner life. I have always treasured it as a mark of His blessings on me.

Visit to Dakineshwar Temple and experiences there.

8. In 1937, I had gone to Calcutta to attend a meeting of the All-India Congress Committee. The day I reached there, happened to be an Ekadashi day. I therefore proceeded to Dakineshwar for having the Darshan of Shri Kâli Devi, worshipped by Shri Ramakrishna Paramahamsa, and for taking a dip in holi Ganges, just flowing by its side. It is about a four-miles drive by bus from Calcutta proper. In the bus, I saw a man who, almost bore the appearance of Shri. Ramakrishna, as in his trance-condition (Bhâvâvesh). He got down where I did. He proceeded in the direction of Dakineshwar temple. I followed him quietly, being all along under an over-powering notion, that, to me, he was the Paramahamsa himself who had come there to guide me to the temple. I left him at the gate, went inside and had Shri Kali Mâtâ's first Darshan at the temple to my heart's full. I then suddenly thought of looking up again, the man, I had met and followed. I searched the whole temple premises and surroundings, but could not find him at all. Any way, a strong feeling is still persisting in my mind, to the effect, that Shri Ramakrishna guided me to the Kali temple and then disappeared.

9. There was another experience at the ghât, where I had gone for a bath in the Ganges. While I was having a dip, a sâdhu in ascetic's clothes came there, called me out and asked me to repeat certain holy mantras (which I have since forgotten) twenty one times, which I implicitly did. Thereafter he blessed me with his outstretched hands and told me that my Dushkarma (effects of bad deeds in previous births

this) had almost disappeared and that I would have Bhagawan's protection and grace thenceforward, in ample measure. I was enthralled by his words. He then went away and I finished the bath. After a time, it struck me that I should see the Sadhu again and offer him Dakshina. I then searched for him in all directions, but could not find him at all. This experience also has struck me as one out of the common run.

These two experiences at Daxineshwar, I often recall to memory on many occasions. I feel that they were real and have been indicative of God's grace on me. It is also true that, since then, I have had no great hardships, and life has become tolerable.

Spiritual Rebirth in 1934.

10. I now proceed to relate an important happening in my life, that has changed the whole of my inner being. I had been to Tirupati with family and friends in 1934. Shri Venkateshwar is our family God. One day, at dawn, when we had awakened from sleep, but were still lying in bed, talking with each other, a friend, all of a sudden, spoke to me, in apparently harsh and chiding tone, to the effect, that I had been wasting my life and had been blind to my potentialities and had negleted the question of develping my inner being. The suddenness of these remarks, as also its unusual nature, took me aback and set me thinking. I promised to the friend that I would start working consciously and doggedly for my spiritual uplift. I thought that it was God's voice, that took me to task, through that friend, for my neglect in developing latent faculties. That event was prophetic and opened in me an inner light, which eventually set me on the spiritual path with a fair amount of awareness and zeal. God, Venkateshwar has been, to me, not merely a family deity but one to whom my heart goes out in all devotion, day and night, even when I am not at Tirupati. I

I have visited Tirupati more than a dozen times, and have on every occasion, returned, with a feeling of blessedness and spiritual exhilcration. Since that event which occured on that sacred hill and under His inspiration, I have been a conscious spectator of my spiritual pursuits to the extent that God has vouchsafed to me a vision of the land-marks on that way. That has, in any case changed my whole being. I feel often that I had been virtually groping in darkness before 1934, and that, in that year, I passed through a spiritual rebirth. I must add however, that, after this event, it is not that I have attained spiritual illumination. It is nevertheless true, that I am aware of the spiritual path which I have been treading and that I have developed zest in it, though I cannot measure the distance travelled or yet to be travelled, nor have comprehended the nature of the ideal to be reached.

Visit to Shri Ramanashramam in 1934.

11. In the Xmas holidays of the same year, I had the good fortune to go to Arunachalam in the South, and to have the Darshan of Bhagwan Shri Ramana Maharshi. I had met his devotee Shri Ganapati Shastri in 1929 near Sirsi, and had since then, a latent longing to see his Guru. In June-July 1934, I read a review of Paul Brunton's famous book 'Search in Secret India' and was enamoured of the author's description of the sage and his ashram. I then made up my mind to visit it at any cost. Two friends of mine, had promised to accompany me but for various reasons did not or could not do so. I was impatient to go, but had not the courage to go alone in this strange quest after a Guru. My wife, who appreciated my plan, ultimately compelled me to go, even alone and at any cost. I therefore started in all trepidation, on my long journey to

Arunachalam. By a curious coincidence, I met a passenger on the way, who accompanied me to the Ashram. I considered it a good omen, and we searched the place in all joy, amounting almost to hilarity.

12. The very first sight of Bhagwan put me at ease. I still remember his searching gaze at me, when I first sat before him in his holy but formidable presence. After this long gaze, Bhagvan closed his eyes and remained in a contemplative mood for almost a quarter of an hour. It suddenly struck me - this feeling has now been a conviction to me - that Bhagavan looked through the whole history of mine, spreading over births, past and present, and after a close scrutiny, took me under his care as his devotee. Some years afterwards, when a friend asked me as to whether there was any formal initiation or Diksha of mine at the Ashram, I replied in the negative, but years after that, it suddenly struck me, that during my very first visit, and at the very first meeting, he accepted me as his Shishya, the initiation being internal, yet equally real. At any rate, I felt that I was accepted by him, and that was more than sufficient for me.

13. I spent two days at the Ashram, and on the second day after the friend who had accompanied me had left for his place, I was again assailed by a feeling of depression and futility. I felt, that I was on a fool's errand, in as much as I had received no external indications of Bhagwan's acceptance of me, as his disciple and that I had not had so much as even a talk with him. Just while I was in this pessimistic mood and was standing alone apart from the crowd of visitors, a sadhaka at the Ashram suddenly approached me, and treating me as if I had been his old friend, took me by his hand to a sheltered place, gave me an insight into Shri Ramana's life and teachings, and

explained how the devotees received inspiration and guidance from Bhagwan inwardly. He promised all help to me and arranged for my passing the night in Bhagwan's own retiring room. This unsolicited offer of help obviously sent by Bhagwan himself, gladdened my heart and I felt at ease. At night, I had a very significant dream, indicative of the conferment of Bhagwan's blessings on me. Such remarkable dreams have often been experienced by me. They bring an elevating or exalting condition in the working ~~conditions~~ state also. Early morning on the next day I had also a talk with him. I had thus obtained more than what I had bargained for. I was in tears when I left the place after breakfast. I felt the pangs of separation in the way a child is subjected to, when it is separated from his mother. I returned, a new man, to Belgaum.

Subsequent visits and the strengthening of Bhagwan's influence on me.

14. The day next after my return from Ramanashramam a sâdhak friend, who, I know, has developed some insight into the things unseen, and whom I casually met in the Court library, remarked that he observed a new and bright light or lustre in my eyes, and enquired what had newly happened in my life. I then narrated to him briefly the story of my visit to Bhagwan Ramana. My friend, though a spiritual aspirant, had then no faith in Gurus. He remarked after hearing my account, that Bhagwan had spread his magnetism over me, and that, in course of time, it might wear away, like the influence of narcotic drugs or stimulants. I demurred to this suggestion. Since then, I have visited the Ashram, year after year, without a single break, till this year. Sometimes, my stay was of a very short duration of a day or so. All

the same, Bhagwan's influence on me, never waned and throughout the year at Belgaum, I was looking forward expectantly to a visit to Arunachalam at the year-end, to such a decree that I could not even think of missing it. On two occasions, there was serious illness in my family and a son was suffering from pneumonia or typhoid. I prayed to Bhagwan to bring the ailment to a normal condition so as to enable me to visit his Ashram. He granted my request, and I had no need to forego the spiritual satisfaction that I ever experienced by a personal visit to the holy sage. I felt like bringing here, every year, back from Ramanashramam, doses of spiritual enlivenment, that lasted all the year round. I can ot describe how he worked on me. I have not been favoured with spiritual experiences that have been the privilege of other advanced sâdhakas, but I can claim with confidence, that these visits to the south have changed the whole of my inner and outer being. I am not what I formerly was, a hasty and impetuous man with overstrung nerves and a generally Râjasic disposition; and, never having, at least, with awareness, drunk at the fountain of inner spiritual life and its joys; though, even then, I had a vague but sure feeling that some Higher Power was guiding and protecting me. This change has been an abiding one.

Growth of a feeling of surrender:

15. As a result of these visits, my devotion to Bhagwan was full and complete, and a sense of surrender to the guru developed in me. I was and am no longer anxious as to the results of my actions, nor as to the fates that might overtake me, in a given situation. The 'ego' in me has been gradually disappearing, though I must admit, that, it is still in me to a considerable extent and on occasions it erupts in undesirable ways. The idea of my being the Kartâ of my actions has been giving place to a feeling that He (the Guru

or Deity, who are one) does every thing, through me but according to His design. I have also developed a conviction, that, on the whole things are moving towards my welfare. There are, on the path, delays and disappointments and deferred ~~frustrations~~ accomplishments. But the weight of worry or anxiety, which formerly used to unnerve me has been lifted off my shoulders. I have seen or experienced in full the magic effect of the important truths, embodied in the following lines:-

(1) "नाहं कर्ता हरिः कर्ता तत्पूजा कर्म चात्मनः"
(श्रीमदभ्यंकराचार्य)

(2) जेथें जातें तेथें तूं माझा सोयरा होसी
चालसी पुढें पुढें होसी बापमाया ॥ (तुकाराम)

as also, in the verses from Yogavasistha quoted in the appendix.

16. These spiritual messages have influenced me profoundly, and have induced in me, convictions which are of a startling and unconventional nature. They have taken from me, all the sting of egoism, and I have been passing, through life, as if in a dazed or infatuated condition, and under my Maker's ever lasting companionship and guidence. They have also been responsible for an abiding feeling in me, that I am not an actor but a spectator.

Experience in the class room.

17. I had an experience of this phenomena, once in the Law college class room where I had been, as usual, lecturing to LL.B. students on Hindu Law, a few years ago. That day's performance was simply superb. There had been no special preparation before hand. That day, I felt that

the lecture was being delivered as if by some other person and I enjoyed-- the whole performance only as a spectator. It was then and there brought home to me, suddenly that my Master or Guru was lecturing through me and not I." This realization immediately made me aware of my position as a simple but charmed onlooker while God or Guru was delivering the lecture through me.

Whole life, a Sadhana.

18. This feeling of God's pervasion in all my actions has made me treat even my professional work amongst others as part of my spiritual Sadhana. I have often dwealt with the pros and cons of this feeling but I am always satisfied that all my actions in the worldly fields also are parts of a continuous sadhana, and that I have been doing them only because he so desires and in the way he has designed. I may mentio the implications of this feeling. He directs my work in all cases, inwardly. In heavy cases I have prayed to him to undertake the work Himself completely and to carry it to a satisfactory end, with myself only as His agent. On such occasions my performances (for which I am not responsible) have been excellent and have evoked the admiration of others. It is such performances of His that have enhanced my reputation as a lawyer. I deserve no credit for them. I have come across strange and unpremeditated arrangements by the Devine Hand in the course of my work, professional, public, private or otherwise. On numerous occasions in my professional work I have without conscious preparation or special study but almost by a casual remarks of others, a casual discovery of important case law, or a sudden stroke of highly pertinent ideas emerging from inside, achieved success or remarkable results in cases, that were otherwise very tough and difficult for handling. On other occasions, unwittingly some mistakes had crept in but client's interests

have been saved by literally miraculous happenings. In private life also, often, I seemed to be at a dead end from which no extrication or relief was or could be possible. All of a sudden, strange things have come about, and what was simply impossible or unattainable has been realized, to my gteat relief, and the difficulties cleared. It is, things like these, tha have saved me from vanity and trought home to mc His helping hand. As a result of this, I have ceased to think of making plans - of which I had been previously very fond -.

A dedicated life.

19. I therefore cling to the belief, that my life is a dedicated one, and that I have to do whatever comes in my way, and the belief that it is His design, that I have to carry out. Successes on the way, do not therefore madden or infatuate me, nor do failures or delays, depress me. All is His Leela which He works out through my instrumentality. I therefore have the humility to dedicate my successes and failures to Him without any reservations. I may here add, that this feeling of a continuous working under his guidance, even in smallest details, does not take away the pleasures and previleges normally attendant upon one's initiative and one's work through one's labours. I have a similar joy of expectation, that, great things and small, are being carried out according to His design through me. That brings an additional feeling of blessedness. The actual performance, though nominally through me, takes me through important events of great attractions, as also of great trials. On other occasions, the whole outward march seems to be almost held up. Yet it does not dishearten me, because there is this background of dedication and surrendering my mind. I therefore relish with pleasure

such experiences also. I remember in them, Milton's famous line :—

"They also serve who only stand and wait".

I am, by a curious fate, accustomed to standing and waiting long. Yet my faith in my future which is being shaped by Him all along has never even once flickered. Final results have always justified or confirmed this faith though there have been delays or impediments on the way.

20. On a few occasions, I have had the Darshan of Bhagwan in dreams. His Darshan in working conditions or dreams have always elavated my whole being. The last service that He was pleased to take from me, was my Radio talk on "HIM" from Dharwar centre. It was finished at 7-45 p.m. on 14-4-1950 and Bhagwan entered Samadhi at 8-37 p.m. on the same night. A friend at Hubli, who conveyed this news to me within 5 minutes after this sad event, congratulated me upon this manifest acceptance of my service, by Him. I treated this as a great boon or favour that I shall never forget.

Sai Baba's Entry in my life.

21. It has seemed, passing strange, to many, as it at the outset did to me, as to how I went over to Shri Sai Baba at all, after having been under Shri Raman, and without breaking from Shri Ramana. In other words, even some of my best friends in the spiritual line have been wondering how I have reconciled and have been reconciling myself to a simultaneous devotion to two Gurus. To me, there is no surprise in this phenomenon. It had been divinely arranged. It was in December 1937, that while I was at Ramanashramam, I had an inner direction from Shri Ramana to go to, and place myself also under the protection of Shri Sai Baba of Shirdi. God has given me some inner faculty through which I get such unerring directions from above. I have followed them faithfully, to my benefit. On this occasion, this direction was outwardly so strange and inexplicable, that I went out of

my way and had it verified by numerous ways, only shortof asking Bhagwan about it. I found that it was a correct direction, and that I had to follow it. It was also then realised by me, that, in going to Shri Sai, I was not committing any act of disloyalty to Shri Ramana, because He himself had put me under Shri Sai Baba's direction, without loosening His hold on me. About tha time, I had also a mental vision on Laxmi hills at Belgaum, that Bhagwan had deliberately entrusted me to Shri Sai Baba with ut loosening His own general control and influence over me. I almost overheard their talk about me. This settled me, nd in February 1938, I ran to Shirdi after leaving half finished the deliberations of the Congress meeting at Haripura in Gujerat. I had very strange experiences on the way, indicative of Shri Baba's welcome to me to His place. I reached it when the Arati was going on, in the course of his night worship. This, to me, was a sign of His welcome to me.

Joint influence and visits to both places.

22. This visit had a gre t effect on me. It carried me further in spiritualizing myself or dedicating my whole life to the Divinity. From 1938 to 1950 I had been visiting both Arunachalam and Shiradi, and have never felt, embarassed by this apparently dual guruhood. To me, both were and are one. They are like the obsevre and the reverse of a Rupee coin. Bhagvan worked more imperceptibly and mostly in the spiritual field, (ly turning my life inward and giving shape to a spiritude outlook that has been gradually developing in me). Shri Sai Baba, on the other hand, has been avowdly helping me, out of my worldly difficulties and anxieties also, while giving strength to the

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spiritual progress going on in me. Thus the influence of both has, to me, been complementary and never contradictory.

At this distance of time (after 13 years experience of a joint control of myself by both these gurus) I can say that I was right in obeying, the call of Shirdi, that came to me at Arunachalam itself, and that both these Sages have worked, hand in hand, in guiding and reforming me. I have never felt any difference between them and both are in a way alive to me.

Shri Sai Baba's place in my life:

23. Since the passing away of Shri Ramana, Shri Sai Baba has been my first and foremost guru and will so remain, during this life-and, I am hoping, in subsequent births also. I see Shri Ramana in Him. My faith in and devotion to Him have been increasing day by day. He has been guiding me in all my affairs worldly and spiritual (though to me, both are one). His great disciple, Shri B.V.Narsinha Swami has worshipped Shri Sai Baba, thrice, in my house, after coming all the way to Belgaum from Madras. This, amongst others, has set a seal on my relationship with Him.

Shri Sai Baba in Shri Ramabhau:

24. It is because, He has directed me to Shri Ramabhau, see Shri Saibaba in Shri Ramabhau. I am feeling that I am destined to obtain guidance from the latter, who, to me, would therefore be a living embodiment of Shri Sai. I am therefore correct in what I publicly said at Dharwar last autumn in the presence of Shri Ramabhau under a spontaneous urge, that I put, Shri Ramana and him on the same pedestal. I add to it, now, the great name of Shri Sai Baba also.

Confession of Faith.

25. Lest, I should be misunderstood,

I desire to record here the forms of the Deity and the Guru, that have appealed to me all along. Shri Venkateshwar of Tirupati is my family deity. His influence on me is strong and enduring. I have developed an attachment to Him, that defies all description or estimate. This attachment has not made me narrowminded. I worship numerous forms of the Deity, Vishnu and Shiva amongst others, without any reservations. I feel at home in a S'aivite temple as in a Vishnavite. All the same, the divinity in the Tirupati form has its great hold on me and His darshan simply enthrals me.

26. I am a Madhava by tradition and family associations. I revere Shri Madhwacharya and shall ever remain loyal to him in my own ways. I have yet to study His philosophy. He is my Sampradayika Guru whose hold on me has not become, in any way, irksome to me. It has been my ambition to serve Him by studying his school of philosophy. I do not, however, know, when that time will come. I have an innate aptitude to harmonise all teachings.

27. My self-chosen (Ishta) Guru, I must confess, is now Shri Saiba. He works on me and for me, through different channels, sources and personalities. My faith in Him is constant and unbreakable. Such association is indissoluble even by death, like a Hindu marriage.

28. I have visited many other sages like Sri Aurobindo also and Shri Kedagaonkar Narayan Maharaj. I am only to a small extent aware of the great spiritual experience that Sri Aurobindo carried on. I have not comprehended his philosophy fully. I however consider it a privilege that I had his darshan last year a few months before his Samadhi. The Hindu religion extols

association with or meeting of great persons (sat-sangam) I have made it a point to seek them and have their darshan. Such practice does not however disturb my faith in my Deity and my Guru.

29. It may be noted here that Shri Sai Baba always preached his devotees not to forget their family deities or gurus or their customary religious practices. He has in the course of his influence identified Himself with them. This is the experience of many of his devotees. Hence there never arose or arises any conflict of loyalties so far as Saibhaktas are concerned. I have the same experience.

30. This much about the personal aspects of the Deity and the Guru. I am aware that a time has to come in my life when they may be transcended and the Deity and the Guru seen in One in the interior and the exterior by a process of universalization so as to comprehend the whole world or worlds and all the forms of the Divinity.

31. It is difficult for me to say with certainty as to the stage of spiritual development that I have now reached. That has been a partly sealed book to me and it is for my Guru to give me glimpses therein if and when He so chooses. I cannot therefore formulate any questions or queries in that behalf. I however feel that a steady course of inward progress is being maintained. I cannot define its nature or extent.

32. As stated above, I carried on, formerly time-honoured Sadhanas (such as worship in routine form, Namajapam, reading of Stotrams or His names etc) for long before 1934 or also thereafter; but during the last 5 or 6 years, a feeling is growing in on me that such forms of Sadhanas were not necessary for me and that I should treat

my life with all its duties as a continuous sadhana. If the whole life is thus taken to be a consecration, it is the sadhana of the highest kind. Professional or public service or the services to friends and my family are to me, parts of this sadhana. In that attitude, I live on, regardless of what others say or how they take it. The weaknesses of the flesh sometime come on the surface. All the same, I soon get back to my attitude of detachment from worldly sense-objects & integration with divinity, and the course of dedication goes on.

33. In view of this feeling, there has grown in me, a disinclination to routine or popular forms of sadhana; and of late I attend to them only on some occasions, though God takes me through some of them at different periods in an intense form. Secondly, visits to holy places of rivers, as also to saints, are a periodical feature in my life arranged spontaneously. They have an elavating influence on me.

34. I have, however, no experiences of the type that some sadhakas are stated to have. A few years ago, some psychic powers were developing me. What used to come out of my mouth used to turn to be true . Good wishes, actively expressed to others, used to fructify. A ~~prrxnd~~ friend warned me against them. I have since then, discarded the use of such powers. I am not sure if they are now subsisting in me.

Hesitation in approaching Shri Ramabhau.

35. I must confess here, that I had always experienced a great feeling of hesitation in approaching Shri Ramabhau. I knew Shri Ramabhau since 1913 and have the privilege of knowing some of his select disciples at close quarters, and for long periods.

They have all been very kind to me. All the same I hesitated to approach him, in as much as, his school - I was told insisted upon a daily routine of spiritual exercises for fairly long periods. It would have been presumptuous for an undeveloped soul like me to have doubted their utility. It has its uses. I however felt - subject to correction by Shri Ramabhau - that it might not perhaps be waived in my case, though differently constituted as I had been. I had therefore thought it discreet not to approach him until this doubt was clearyed.

Way of approach clearyed.

36. Last year, however, I had the good fortune of meeting him at Sangli. It was a providential arrangement, and I found him open, and ready to receive me. That emboldened me to think of approaching him. The above call was the last ~~straw~~ straw on the camel's back. It has shaken off all hesitation. I am asked to treat Shri Ramabhau as Shri Sai Baba. The submission of the inner story of my life to him is the result of this realisation.

My future: Strenuous worldly activity ahead of me:

37. The present, to me is a period of intense worldly activities which would increase as time goes on. The profession has been all-absorbing. The Karnataka University wirk, the Congress work, work on Govt.Committees, and lectures at the Law College, and constant travels in these respects, are all pressing upon me so heavily, that little time or energy is left for internal communion. At the end of the day's hard work, I feel so completely exhausted, physically and mentally that it becomes impossible to think of or attend to some special sadhana as part of daily routine. A long period of sound sleep alone rejuvinates me for next day's similar work. Some years ago, there had been

complaints against me that in my zeal for public work and the quest after God, I was neglecting my family. A friend, who generally conveyed Shri Sai Baba's wishes unerringly to His disciples, had casually come to my house, one evening, some years ago. On my telling him of my keen desire to see Him, face to face, he informed me, after a communion with Baba, that it was not difficult for me to have it, but that I should wait for some years, and that in the meanwhile, I should fulfil my duties to my family, amongst others, loyally and zealously. I bowed to that direction, and have been acting accordingly, without allowing the spiritual light in me to get dim, and without getting myself mixed up in worldly life mentally.

38. It is probable, that during the next 10 years or so, I shall have to shoulder greater public responsibilities. I have no clear idea as to what they are or would be. All the same, if it is His will, I must accept them. My family responsibilities are getting lighter, and consequently, there may be more, and more intensive occupation of mine in public work.

Work as Worship:

39. I have no desire to get away from them. In fact it sometimes dawn on me, that, certain kinds of public duties, have got to be undertaken and carried through by me alone, under a divine dispensation. I know, that, certain duties and obligations in the interests of the public have remained unattended to by others for months for, perhaps, sheer inability on their part to fulfil them. Certain bright ideas or plans occur to me, now and then, in this behalf, but remain untranslated into action, on account of my preoccupation with other duties of a pressing nature. Ultimately, I have been compelled to spare time

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and execute them.

40. I must also say that I have never been motivated towards such public duties, by a desire for self-aggrandisement. It is true, that, in some cases, they bring name and fame to me. It pleases my external nature. In others, however, my claims to such recognition I am simply passed over; though, I feel that they are ligitimate and overdue. These plays of the destiny, do not, for long, worry or depress me. I must tolerate them. Secondly, I feel that I am destined to undertake and perform certain public duties, regardless of personal considerations. I must do them, in proper time even if, thereby, my sadhana in the popular sense, lags behind. Here again, I must learn to treat such work itself, as Sadhana.

Withdrawal or Retirement: When coming ?

41. I cannot say, when it will please Him, to allow me to withdraw or retire from, the active life of such intensity, as described above. When it comes, it will enable me to enjoy rest, and utilize the period of retirement, for finishing off, the unfinished normal sadhanas of my heart. I will, then have, sufficient opportunities, to capitalize my spiritual gains by developing introspection and detachment. I know, that for every hour of life, I shall have to account to my Maker, though, in view of the spirit of surrender th t has grown in me, I need not worry over, what might otherwise can be, superficially, called, wasted periods or opportunities. It is my desire to prepare myself (subject to what has been stated above) for the final exit (Nirvana) which should not find me, wanting, or unready at that supreme hour. It is my prayer, that God should so arrange my life, as to have me advanced, considerably on the spiritual path in the span of this existence. I shall not feel sorry, if it pleases Him

that, in this life, the progress is not to be considerable. If the whole life has to be dedicated to Him, the final output, or destination also, shall be a matter for His concern. This feeling saves me from any sense of hurry, impatience or rush, even in such higher pursuits. I shall not mind, but be mentally ready, if the final call comes earlier, than in the fullness of time. I therefore never bother myself either, as to the next step, or the last step, or, in fact, any step in the life's onward march. I have, on all such occasions, been accustomed merely to register my special wishes, if any, before Him, without insisting upon their implementation. That is a matter for His absolute discretion. So, in this respect also, I have registered a desire, that, by the time I have to quit the world, I shall have developed a complete withdrawal or dissociation from worldly contacts and their baneful effects; and prepared myself for a peaceful and purposeful end to a self-fulfilled life.

Cooperation of the family in my pursuits.

42. I must record here, with gratitude, that I have been receiving the most unstincted cooperation from my wife and children in my spiritual pursuits. Shri Ramana and Shri Saibaba, have influenced all of them profusely, and the whole family has been their devotees. All of them have visited Arunachalam and Sirdi frequently. Daily worship is offered by them to the Deity and these gurus, every night, without a break, even in my absence. All of them, have got direct experiences, and, in the new households, that my married son and daughters have established, we find God Venkateshwar and these gurus (amongst others) duly installed, venerated and worshipped. A religious

atmosphere ~~xxxxx~~ pervades my household, and these new households. This factor has greatly contributed to the strengthening of my ties with these objects of reverence and worship.

Full and faithful picture presented.

43. It is my humble claim that I have in the foregoing lines painted a comprehensive and true picture of my being, drawn from my own objective view point also, without overstatement or understatement, or a bias in any way. I have described therein a life that has mostly shaped itself by forces other than those of mine, and for which I have no right to take credit for good things therein. Nor do I feel that the hard blows that have hit me on occasions had been undeserved or could have been avoided. All the same, it is my desire that even unwittingly I should not have drawn any lines in this picture, out of unsubstantial imagination, wishful thinking or self-deception. I have no desire to pat my back for any achievements nor to delude myself by a feeling of self-sufficiency or false self-satisfaction. I shall not be sorry if I am told that I have to correct myself on many point. My Maker has given me sufficient courage to retrace my steps with grace and without any wrench if such a course were needed.

Plea for guidance and conclusion.

44. I conclude this wordy picture of my inner life with a request that every line in the above writing be scrutinized and I be furnished with appropriate directions. I have placed myself unreservedly in the hands of Shri Ramathau for guidance and correction wherever necessary. I pray for his blessings that will sustain me and direct me in the remaining journey of this life. May the Divinity-the Kindly Light - as Newman called it -

lead me aright in my future life by the help and guidance of Its human manifestations like revered Shri Ramabhau Ranade.

Om Tat Sat.

Completed on
11-5-1951.

VERSES FROM THE YOGA VASISHTA

SELECTED BY SRI BHAGAVAN RAMANA MAHARISHI OF TIRUVANNAMALAI

प्रणा दृष्टिमवष्टभ्य ध्येयत्यागविलासिनीम् ।
जीवन्मुक्ततया स्वस्थो लोके विहर राघव ॥

Steady in the state of fulness which shines when all desires are given up and peaceful in the state of freedom in life act playfully in the world, O Raghava!

अन्तः सत्यक्तसर्वाशो वीतरागो विवासनः ।
बहिः सर्वसमाचारो लोके विहर राघव ॥

Inwardly free from all desires dispassionate and detached but outwardly active in all directions act playfully in the world, O Raghava!

बहिः कृत्रिमसंरम्भो हृदि संरम्भ वर्जितः ।
कर्ता बहिरकर्तान्तः लोके विहर राघव ॥

Outwardly full of zeal in action but free from any zeal at heart active in appearance but inwardly peaceful, work playfully in the world, O Raghava!

त्यक्ताहंकृतिरासुप्तमतिराकाशशोभनः ।
अगृहीतकलङ्काङ्का लोके विहर राघव ॥

Free from egoism, with mind detached as in sleep pure like the sky ever untainted, act playfully in the world O Raghava!

उदारचेष्टलाचारः सर्वाचारानुवृत्तिमान् ।
अन्तः सर्वपरित्यागी लोके विहर राघव ॥

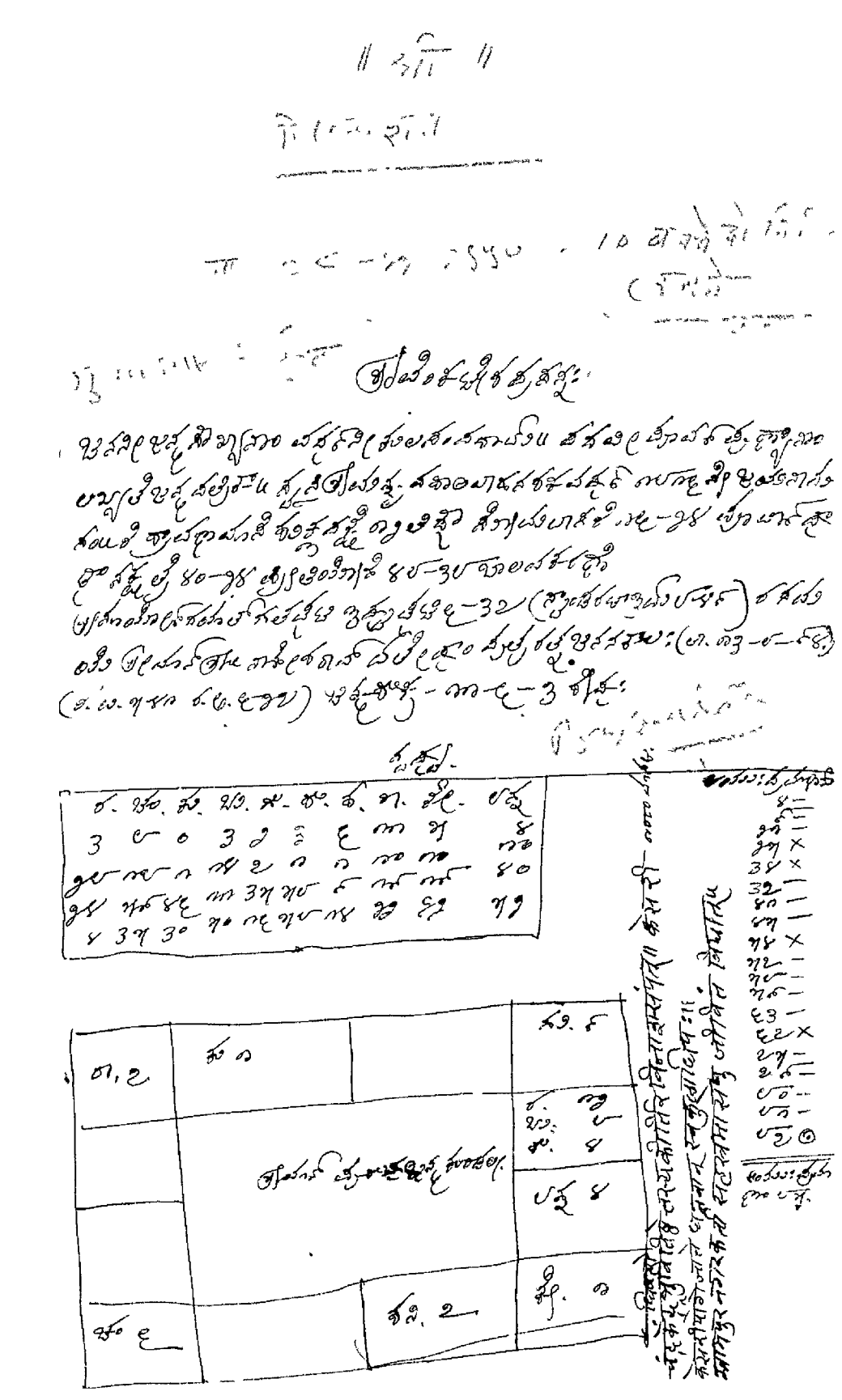
Conducting yourself nobly and with kindly tenderness, outwardly conforming to conventions but inwardly renouncing all act playfully in the world, O Raghava!

अन्तर्नैराश्यमादाय बहिरागोन्मुखे स्थितः ।
बहिस्तप्तोऽन्त शीतो लोके विहर राघव ॥

Quite unattached at heart but for all appearance acting as if with attachment, inwardly cool but outwardly full of fervour, act playfully in the world, O Raghava!

MAHAMA A DASABHA PRESS, MADRAS CITY

॥ శ్రీ ॥



॥ श्री ॥

ज्योमेट्री ज्ञान

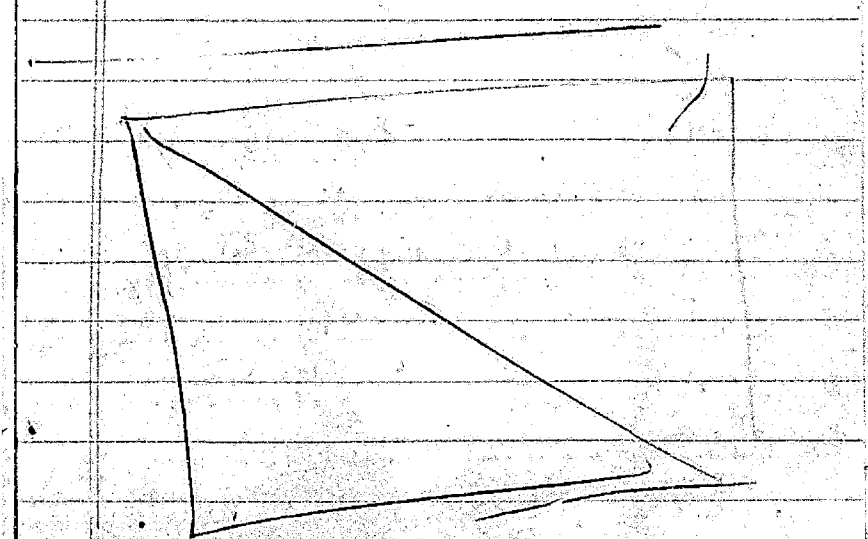
ता- २८-११-१९५७ - १० बजके दो मिनिट
रात्रको

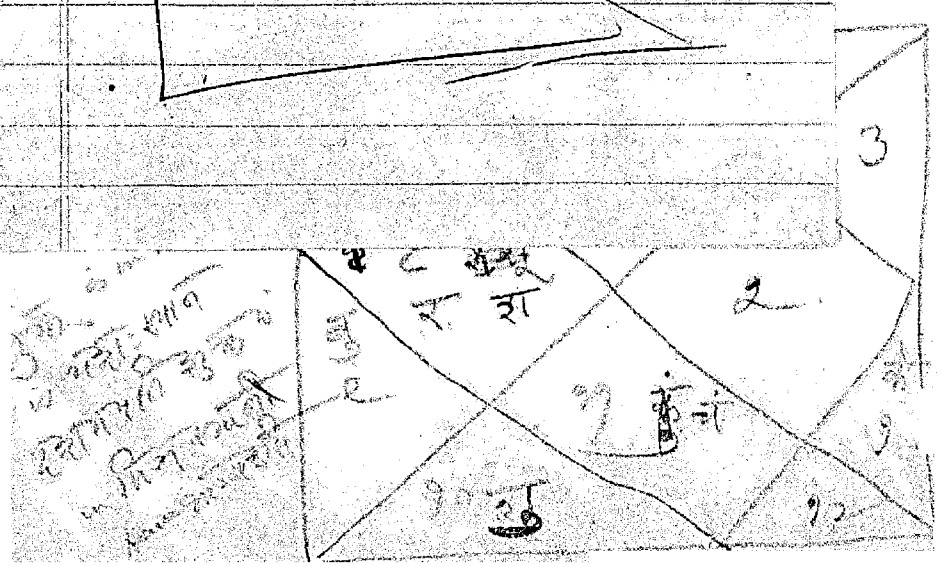
उ - 3, 10 सं 4/8 गु/5/1

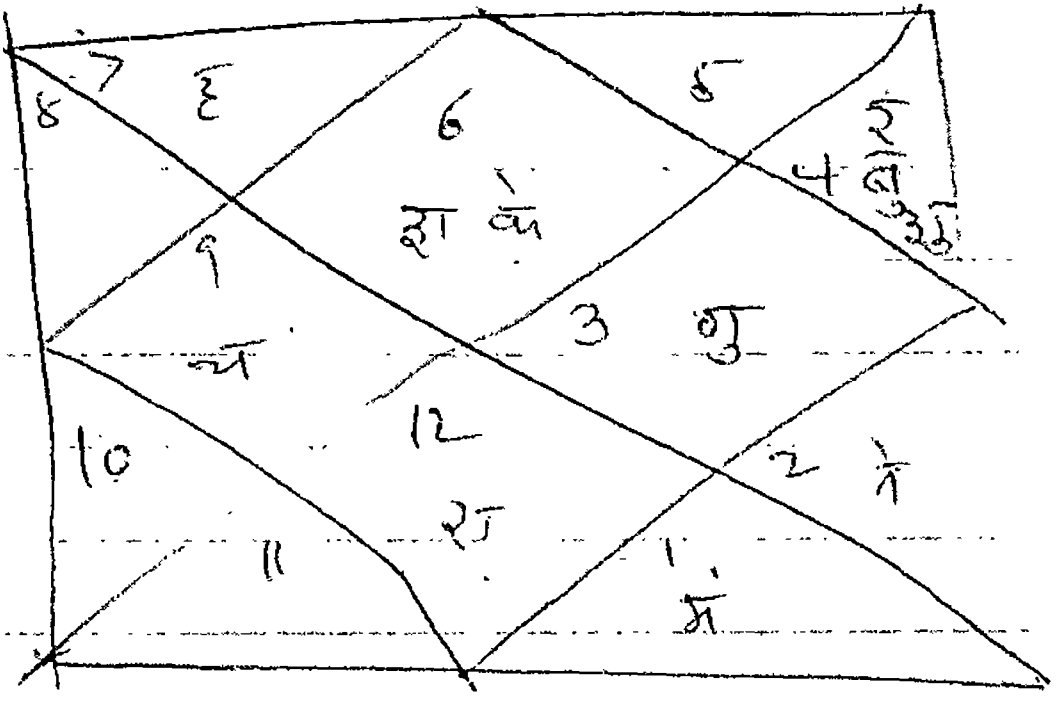
पुत्रे गौतमश्चित्ये स्कन्दे वैरेवगत्ति:

प्रदक्षिणा में नवनस्पति

मंगल की शाही में वृद्ध होतो सत्यासी और अगवृद्ध
अवस्त वृद्ध शनि मंगल की सीमाव अन्तर्गत होतपर
होगी।







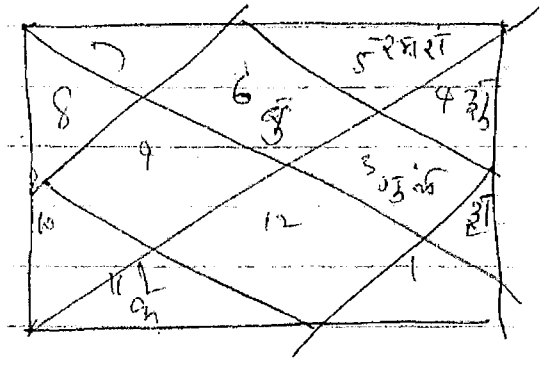
पंचम भाव स्पष्ट इष्ट – स्पुते सूर्यस्पुतेष्ट सूर्यस्पष्टोदयभक्ते :।

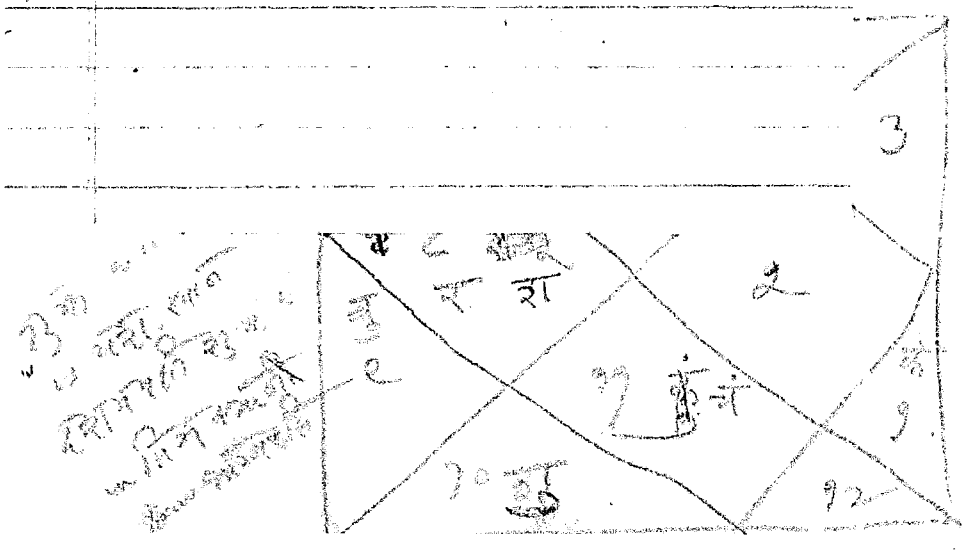
2. द्वौ गु इष्टा नेष्टा वली – द्वौज्य कर्म पा : सबला यदाऽत्यतं

॥ श्री ॥

श्रीवेंकटेश रावे

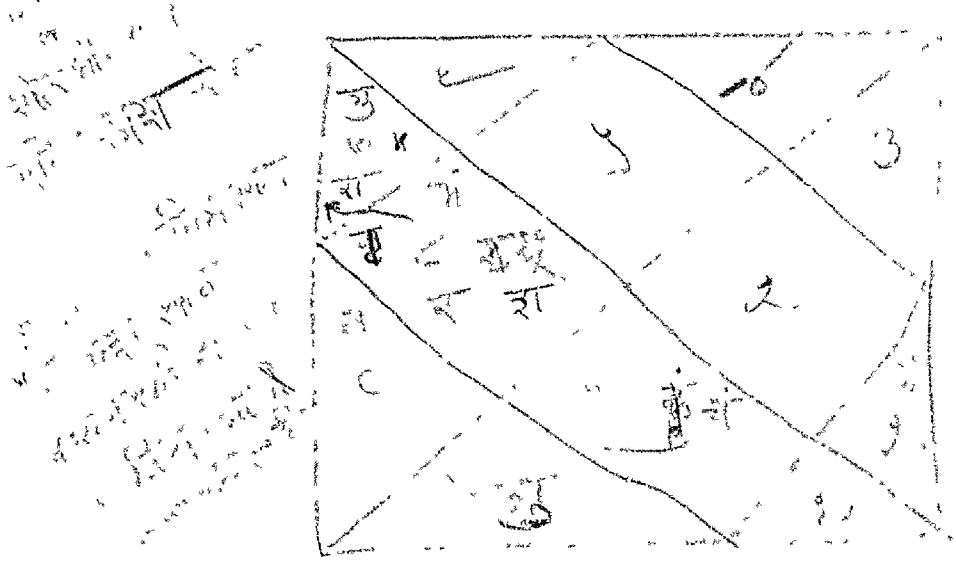
ता. २८-११-१९५७ . १० वाजे दोन मिनिटे
(सातारा





॥ श्री ॥

जीवन्ति शर्मा



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POSTAL
₹. 10
Rs. 10
ORDER

To whom payable
ıdit J.S.
ıkatachala Sastry
ıdar Griha, BOMBAY
At what Office

ther crossed

sent

New Delhi,
13th December 1954.

..y dear Shastryji,

I have received all your letters, including a short astrological reading of my life. I have been very busy all along, and had been on tour, from which I returned only day before yesterday. I could not, therefore, find sufficient time to write to you in details, because in such cases I do not like to write in a formal tone. All the same, inasmuch as you are anxious to have my reply as early as possibl I am writing this letter just today.

I have to thank you for the general life reading sent by you to me. You have done it well, but I must have more time to digest what you hav written. All the same, I am generally satisfied therewith, though there are passages which are not very clear and leave somethin, unsaid.

Your letter of the 8th instant makes very interestin, reading. I think what you have stated is likely to be true, because I also sometim s feel like what you have written.

I have a desire that you should prepare a five-year life reading for me from January 1955 to December 1959, month by month, as also in a general way. You can there specifically deal with the events that are, according to you, likely to happen, and you can also describe the shape of things to come. You may take your own time, but let it be as accurate, exact and precise as possible.

I have sent herewith a Postal Order for Rs.10/- and might send a further amount, after the receipt of the five-year life reading.

PTO

On the whole, I must say that you have been doing your work fairly satisfactorily. If an astrologer works with a prayerful attitude, his predictions are bound to be correct.

With best wishes,

Yours sincerely,

(B.N. Dater)

Pandit J.S. Venkatachela Shastry,
M.A.A.S., F.C.B.A.,
Astrologer & Palmist,
Sardar Griha,
Carnac Road,
BOMBAY - 2.

Encl: Postal Order No. W976152,
for Rs.10/- only.

Telegrams: 'RAJARAJESWARI'

Pandit J. S. Venkatachala Sastry, M.R.A.S. F.F.B.A.
JODIDAR
ASTROLOGER & PALMIST

NO. 265, MIDDLE SCHOOL ROAD,
VISVESWARAPURAM,
BANGALORE CITY.

Ref. No.

Date 2nd Dec 1953.

My dear Datha,

I am in receipt of your Prompt reply of the 27th November thank you for it. If the principal of astrology is well studied through a proper Guide or Gu and well understood, and correctly applied, it gives a very Correct reading of a Horoscope, in that way it is more an applied Science than an occult Science. yet I do not wish to Comment on your opinion of this Science nor to depend it. Somehow by my experience of these 25 years of practice and knowledge of some Sanskrit texts I feel that my predictions are Proving correct so far

Here I am sending you your Horoscope with a short reading, which if you approve to be good I shall be prepared to answer you any Point you ask me This is only a test reading like. I am inter - ested in the Science of Astrology and mantrasastra which I have studied.

It is really very kind of you that you have written that you would recommend me to several people who are interested in this Science after you are satisfied of my reading etc.

With Respect, yours sincerely,

J. S. Venkatachala Sastry.

IAD.

1963.

I have
a not-
for
a
friend
. Tata
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to
with
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-
on
hand
details

complete

I do not ---
kundali of yours. I only remember that you are
of Kanyalagna, Dhanus Rasi and Subha is

It is really very kind of you that you have written

that.

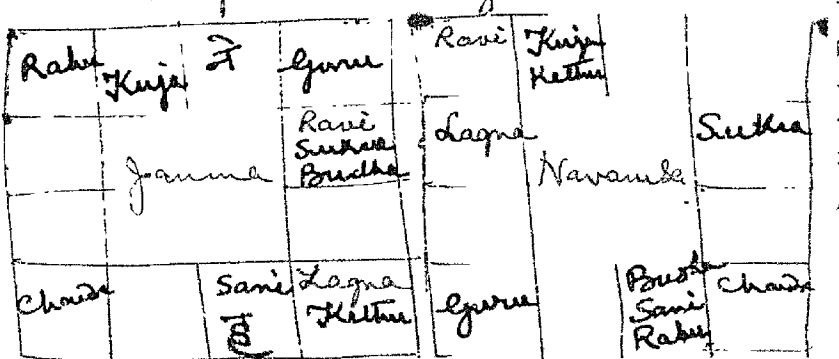
echo

Sati

Sree. Sathar was born at 8-20 am. near Miraj of Bombay state on 13-8-1894. ie at 6 Ghatis and 37 Vighatis after Sunrise on Monday when the Virgo or Kanya was ascending, and when moon was sitting in the Constilation of Purvashadha of (Dhanu Rasi) Sajittarius Sign on the 12th day of the bright-half of the lunar month of Sravana of the Era of Salivahana 1816 which is called Jaya Year when the planets were as shown in the following Charts:—

1983.

Nakshatra - Purvashadha 2nd Part
Rasi - Dhanus.
Lagna - Kanya



I do not [illegible] remember that you are mistaken of yours. I only remember that you are of Kanyalagna, Dhanus Rasi and Sukra is

It is really very kind of you that you have written

that

echo

Sat

The Special features of the Horoscope.

1) (a) Budha in 11th (b) with Sukra. 1963.

(2) Moon in the 4th and Guru in 10th aspecting each other in equal spirit.

(3) Saturn + mars aspecting each other in equal capacity.

(4) Rahu in Lagna.

(5) The strong aspects of mars, + Saturn on Sun, Sukra + Budha.

(6) Three Vargottama planets Mars, Saturn and Venus.

(7) There is a Very Strong Chadradhi yoga This has made a speciality and gives a guarente of success + benefit of this horscope. Now you will deal with Princes, or Rajas and do very well. may even get a much better Position of greater responsibility and honour in this Sukrabhukthi after the march 1954. There are Chances of Travel also in Sukra bhukthi + benefit through Rajas etc - Your child-

I do not ---- hundali of yours. I only remember that you are of Kanyalagna, Uttara Kala in Sukra is

Leave o not you a/ Kindly Tata suite it. ; write in Position in hour duly, complete

It is really very kind of you that you have written

That — you will be too young, and particularly
eah some things you may have to do as they
Sat may be late born. You do a lot of them
but will expect much in return in this
respect —

(Your Ruchaka or Sasa yogas are Completely
spoiled hence I did not mention but
your Chandra yoga is one of the best
and I expect you will become the
head of a Province or State or an ambas-
-sador with the capacity of a minister if
not of a Governor before the end
of this Gurudesa. Indications may
be noted even in the Sutra Antara
of Gurudesa itself but not earlier
than march 1954 as Guru will not
be favourable in Gochara which is
an obstical. This comes true in
Rahu bhukthi if not in Sutra.

According to the Marata Bombay Panchanga the Balance of Sukra mahadesa of Vimsottari is 10 years 2 months and 26 days and your Guru mahadesa has begun on The 9th November 1945. This makes your Sukra anthara's beginig One Week earlier than the 29th September 1953 according to your letter. This does not show a big difference. 1953.

The lagna dhipathi is in labha Promissing a great benefit to the family, and from friends and Relatives here we have to Consider. the, moon and the mercury ~~are~~ which is not in good relationship being in 6th and the

I do not
indate of yours. I only wonder that you are
of Kanya lagna, Shanis Kasi and Sukra is

It is really very kind of you that you have written

4

Tha
ech
Sa

Success and benefit is shown
will undergo great many troubles
and ups and downs as both
Sani and mangala the maha
-papis are in strong positions
of being Vargottama (though
good for yogas) and mangala
in his own home and Sani
in his exalted house, always
Creates worry through financial, & through
Competitors, enemies & undesira
-bles, etc in general; with all
these you will succeed, as they
are in Vargottama drishti, Budha
is decidedly beneficial with
Raja yoga planets etc.

2). The moon the lord of 4th is in
friendly house & of happiness and
education, who is aspected by
the lord of that house, which
shows you are more an educationalist

AD,

or a Guru or Schoolmaster or law giver (lawmaker etc). This gives a Kesari yoga of a very high order you might have been very successful in education and in Professions ~~though~~ It also supports that you can have immovable Properties and vehicles, happiness etc. Jupiter (Guru) is not in a very desirable house as the lord of this house, hence you will be worried at times of your children-ren aged in Navamsa-Guru is in his own house hence you the happiness of Children also. This Horscope is more good ~~if~~ its 4th, 10th and 11th bhavas, than others 4th gives happiness & education property, 10th political importance position, honours, Publicity fame,

1953.

have not you is friends. Take sankha ill. suffe re ~~f~~ en hood dulaty complete

I do not
undate of yours. I only number that you are
6 Kanyalagna, 9 lords Ravi and Sukra is

It is really very kind of you that you have written

Tha
cot
Sa

11th gives Success, benefits etc.
Bone Sani, and mars will also
give sufficient Worry and
trouble.

(B) One peculiarity is Lord of 2 is
also the lord of 9th and is in the 11th
with Lord of Logna + the 10th (B) Lord
of 11th is in Sukhabhome (Kendra)
lord of 4th + 7th is in 10th aspected
by 11th lord a good planet so it is
a definite sign of a Horoscope of
a Bhagyashali in every respect

(C) Taking the other side of things
of my research Work, Mars (mangala)
the worst planet of this horoscope
is situated in the 8th indicating
worst troubles in his desart Videshas etc
giving all sorts of difficulties,
and Sani the lord of 6th in the
2nd which clearly shows you—
have undergone financial worries also

but the (Sambandha) or the re-
-lationship of these two planets
though at the beginning has
given greatest trouble, they have
also given Sudden rise and
success and unexpected benifits of
etc according to my experience.
in this way this is an unusual
obnarmal uncommon Horoscope
who has suffered and or Struggled
a lot before his success. This
is the Speciality of the Horoscope.

3.rdly.
The moon is aspected by Sani
the Strongest wicked planet, and
the Kethu is in lagna, though
your success is guaranteed you
have no peace of mind. (நிம்மதி
இல்லாமை); generally disturbed
and ambitious etc.

Kundali of yours. I only wonder that you are
of Kanyalagna, Dhanus Rasi and Subha is

It is really very kind of you that you have written

4thly. Even from moon, the Position of planets are well situated, (You may not be able to maintain your orthodoxy) hence this is a good horoscope.

Ravi in the 11th makes you to spend if not loose a portion of your benefits. This in a Way is a Good Combination.

This is a 1st grade yogajataka in every respect.

Guru is not a good planet as he is the Kendradhipathi, though he is giving the yoga he has got the power of killing you, (but he has become Weak being in enemy's house) when a person is very well in his position, honour, etc he does this (he being Kenga yoga+bad).

You are at present in Sukra bhukthi from 29-9-1953 as per your letter but according to me a week earlier it has

Leegnm; ~~Lgd~~; Though Sukra is a yoga
Karaka, in general, he is situated 1953.
in the 2nd house from the Dese
-ratha, he is aspected by Saturn
as well as mars, hence I feel Lave
you will not be quite happy is not
in this period in respect of finan you
-cial affairs which is a minor one, as
at this stage, (b) Be careful of finan
accidents as it is a definite
sign while moving in the fast- Take
moving vehicles, particularly sukra
the 1st 6 months, this is supported is.
by the transitary change of sukra
Lgnesa in retrograde in Krishabha
from 20th November 1953. from 5
which date you will not beat-
ease. This will also be of your house
6-0th. year. you should be Cautious dulab
in health, movement, transactions

I do not ... complete
Kundali of yours. I only remember that you are
of Kanyalagna, Thanus Rasi in Sukra is

It is really very Kind of you that you have written to me.

4th house etc till the Chandrabhukthi.
In this Sukrabhukthi you
expect a Voyage or travel to some
other Country as Sukra is also
Vargottama and is in moving
and Watery Sign. But the Lord
of the 7th and maha desanatha
is situated in aerial sign
so you may go by air. Hence
there is every chance of some
change in your work or profession
and you may try and take
a chance if you care as the
indications of Travel is there
in this period. (Sub period of
Sukra who is the 3rd Sukha Grahe in Vargottama
you will be very well off in your Position,
and in every respect henceforth
you should only take care of health
and life particularly in Ravi

Shows you are

(with promises, profit or loss or of more responsibilities
like in the same job, as it works your way with depend on you or trust some,
own you will have more independence etc. you may have to deal with
you and you will have more handles in this period & you do well in this period)

Mangala and Rahu's Sub-periods
as the ~~Sa~~ of 1/2 years Sani also begins
in ~~from~~ 1955 end which is not good,
that will also become the failed of
the Gurumahadesa etc.
Now from 30th Nov. 1953 there
is no Gurubala ~~for~~ till the April
beginning of 1954 or our ev xxd.
of Course Sani is good, ~~Sani~~
Rahu is not good.
See how there few points agree
than or by that time if it is
desirable I shall prepare
an annual horoscope and
see if I can give some ~~few~~
points for this one year.
As you know the Science

JAD,
1953.
have
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you like
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in
hand
details

complete

I do not
Kundali of yours. I only wonder that you are
of Kanyalagna, Dhanus Rasi in Sukra is

yourself you see how my above points tally with your General past life etc.

[I had later predicted the accidant & travel to H. H. the Maharaja of Cooch Behar & it has come true at London it seems few months back. I have only mentioned it as the planetary combination being the same (I wish you will not undergo such this is only a wish not prediction prediction is as above.)]

your Horoscope is like the Horoscope of one Sir. M. A. Sreenivasan our Exminister of Mysore. But his is not so good as yours, he had several troubles. Now he is very well off. Very much interested in business etc.

I expect yours may become even better than his, In any case

as you

Jothishasastrapravina

Telegrams: "RAJARAJESWARI"

RDAD,
M.
4.
1983.

13.

You are not very happy from the day the Sukra has begun & particularly from the day the Guru entered Vrishabha in Gochara. So any chance abroad, for a travel is also good and there is every chance that you will at least get some way for travel & change.

Let God bless you success & Wealth.

You have met me only at Bangalore & you may not remember or even recognise and not at Belgaum, as I had never been there.

I do not Kundali of yours. I only remember that you are of Kanyalagna, Dhanus Rasi and Sukra is

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& Tata
resulted
till.
Sukra
are
N
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should
activity

Complete

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ಪರಿಚಯ
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ಬಗ್ಗೆ ಒಂದು
ಪ್ರಬಂಧ
ಬರೆಯಿರಿ.

Kannada
Introduction
Write an essay
about the
Kannada
language.

Pandit J. S Venkatachala Sastry,
JODIDAR
ASTROLOGER & PALMIST
M.R.A.S. F F B A.

No 265, MIDDLE SCHOOL ROAD,
VISVESWARAPURAM,
BANGALORE CITY 4

Ref. No Capt. Address: No 126 Room, Sardar Griha Road, Carnac Road, Bombay. Date 23/11/1963

My Father;

I understand that you have come the Dy. minister in the Central. I do not now whether you remember that I met you - in Some Principal of Lakshmanagoudar's new College at Belgum and Some other friends of yours when you visited and stayed at Tata institute at Bombay with a your friend; I got Consulted your Horoscope which I remember still. 20 days when was Conversing with a gentleman here I came to know that you are a Delhi as Dy minister. As a known gentleman, and a Karnataka brothren I felt proud and I thought that I should write to you. my best wishes & Congratulations to you.

I do not remember of Ke & J your complete Kundali of yours. I only remember that you are of Kanyalagna, Shanis Rasi and Sukras is

in the 11th with Rahu & Budha. Guru is in the 10th. which made you to start as a teacher & a professor and then promoted to become a minister. So do not know of your Dasa etc I do not know whether you have still the interest in this Science. I have done a lot of research in the line. You have Sat-kethu in Lagna & mangala in the 5th & Sukra your horoscope is much more above than other graduates and you may even go to other Countries in the capacity of ambassador &c. well if you care to have my opinion of your Horoscope & discuss with me, I shall be too glad to help you the facts by my experience and by proper application of the Science to the best of my abilities;

With Kind Regards and wishes

Yours Sincerely

Vaidek J.S.K. Sastri

You can show me any body's Horoscope that are you are satisfied you may help me & recommend me to some friends of yours in the [illegible] are in to [illegible]

New Delhi,
27th November, 1953.

My dear Shastryji,

I have received your letter of the 23rd instant and have to thank you therefor.

2. It is true that I know a bit of astrology and whenever I get leisure, I take some interest in astrological predictions. From my experience, I have come to the conclusion that the predictions of astrologers come out true to the extent that they are non-mercenary and maintain a spirit of humility in casting horoscopes and giving predictions. It is not a physical science but an occult one in the sense that the accuracy of predictions depends upon the degree of the astrologer's faith in God. He should be actuated by a feeling of faith that God should make his predictions true and correct.

3. I am hoping that what I have stated, is the correct position in this respect. It was a surprise to me as to how you remembered accurately a number of planetary positions in my horoscope. They are all correct. If you so desire, you may cast my

horoscope; the date of my birth is 13-8-1894 and the time is 8-20 A.M. The place of birth is a town near Miraj in Bombay State. You may, if you are so pleased, take the trouble of sending to me the predictions regarding me. I should like you to be as accurate as possible.

4. It was very kind of you to have called to your mind the meeting that I had with you in Belgaum sometime ago.

5. After I am satisfied about the accuracy of your predictions about me, I shall try to recommend your name to other friends interested in astrology.

With best wishes,

Yours sincerely,

(B.N.Datar)

Pandit J.S. Venkatachala Sastry, M.R.A.S.,
F.F.B.A.,
Room No. 126, Sardar Grihai,
Carnic Road, Bombay.

श्री:

Health - Period from 14th July to August 1961 14th
susceptibility to eye trouble (2) inertia inactivity.

1962

Jothishasastrapravina
Pandit J. S. Venkatachala Sastry,
JODIDAR M.R.A.S.F.F.B.A
ASTROLOGER & PALMIST

Telegrams "RAJARAJESH ART"
No 265, MIDDLE SCHOOL ROAD,
VISVESWARAPURAM,
BANGALORE CITY-4

Ref No

Date 8th Jan 1954

Dear Dattarji.

It is more than 20 days since I sent a life reading of your Horoscope as per your last letter, and it is not acknowledged yet. I can't make out whether it has reached you safe. I can understand that you are a very busiman yet you could have found some little time to drop few lines in reply. Even if you could not write a word of appreciation I expected a formal reply for which I am still waiting.

I find in your Horoscope that you will be a minister soon than a Deputy minister; Chances of acting is even from the 3rd week of 1954 April but a Certainty before or at 1956. Further you may act even as the head of a Provincial State for Sometime before the end of this Grand desa. For some reason or other you will have to act if not permanent in the same Home office, as minister in the absence or sickness of the minister.

4. I have read in
in 68th yr ... after 7½ yrs
In 1962 ... might get a higher place.

10. In 1963 establishment I may be ... Nivas - business

horoscope; the date of my birth is 13-8-1894 and the time is 8-20 A.M. The place of birth is a town near

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if not in the other room. I do not want to worry you with reasons etc which perhaps you may not like. These are my views and no flattery as I do not expect anything from you. I have no bod to ask even for a job, in which case I teach the Vedas, Astrology and make them independant than G serve in an uncertain, unsecure Government bo you need not bother. You had written me that you wou introduce me if you are pleased. I do not know about that and even that is left to your discretion

Pa
Ro

I will be only pleased if my Conclusions or readings prove to be good in your case also. Yo may verify things as you think fit.

Hope you are in the best of health etc. Can

I expect a reply not at least. Yours Sincerely;

Pundit. J. S. Venkatachala Sast
'Sardar Ashram'
Canac Road.
Bombay. 2.

श्री ०

Health :- Period from 14th July to August 1961 14th
susceptibility to eye trouble. (2) mental inactivity.

962

Jothishasastrapravina

Pandit J. S. Venkatachala Sastry,

JODIDAR M. R. A. S.

ASTROLOGER & PALMIST

Telegrams : [redacted]

NO. 265, MIDDLE SCHOOL ROAD,
VISVESWARAPURAM,
BANGALORE CITY

Ref. No

Date 16th January 19 54

My dear Datar,

Thank you very much for your kind reply of the 13th instant. I have received your postal order also. I do not like to trouble you for such things., your word of appreciation is a blessing and a reward, why this postal order, sir.

As you have already sent, I do not want to wound your feelings. Thanks for the contents. I shall write to you when I finish your further reading as per your advice. As you had written in the last letter, you may introduce or recomend me to some of your friends there and here if they are interested in the Science of Astrology and oblige if you could.

Hope self and all the members of your family are in the best of health. Excuse me for pressing for an early reply last time as I became anxious and inpatient to hear from you.

With best wishes and respect.

Yours most Sincerly/

Pundit. J. S. Venkatachala Sastry.
"Sardar Griha".
Carnac Road.
Bombay 9.

9. Since need ... in 68th yr. ... after 7 yrs ... In 1962 ... might get a higher place
10. In 1963 ... establishment ... more big ... into — business

श्री:

Health :- Period from 14th July to 14th August 1961
susceptibility to (1) eye trouble (2) inertia
inactivity.

Effect of ग्रहयोग — 16 Feb to 18 February 1962
susceptibility to (1) accident (2)
stomach disorders.

Election - Success; some trouble, higher
status thereafter

14th May to 14th June 1961 — Possibilities of
(1) some acting higher appointment
(2) some special honour
(3) visit to some foreign country
in this period or sometime in 1962

3. Some marriage might take place
either in may 1961 or in Dec 1961.

4. ~~Period~~ ~~Reaching~~ ~~to~~ राहु's transit to वृश्चिक on Oct 30
1961. ~~Fate~~ ~~want one yr and non possibility~~ —
Then onwards ~~the period~~ for one year
and a half there is मंगलयोग

5. Age 87 yrs; पूर्ण आयुमहादशा मंगलमुक्ति

6. आर्थिकयोग - 68 to 72 yrs. 5 yrs more

7. वर्ष -(1) पुत्र is in the 10th house so one
of the following 3 may be erected
(1) a hospital (2) a temple (3) a school
(2) स्वबुद्धिमूलक असाधारण लोकसंग्रहोपयोगी कार्य

8. Extraordinary fame and glory due to
आध्यात्मिक power.

9 (1) Some new vehicle might be acquired
in 68th yr. (2) विशेष पुत्रसौख्य after 72 yrs
In 1962 श्रेष्ठ पुत्र might get a higher place

10. In 1963 establishment of some big ~~size~~ ~~bus~~
size business

तनावे "ब्रह्मजाळाचे भाग 3" ॐ

भावनादीपत्तीचे (नित्तिविकल्पा भावांत अंतर्भाव)

अधिपति	लग्न (१)	द्वितीय (२)	(३) स्थानें	(४) स्थानी	(५) स्थानी	(६) स्थानी
अग्नेया (१) आदि पति	काय, मस्तक, ललाट, केस, नेत्र, पराक्रमांतील उत्पत्ति, शेवटचा विभाग	धनाचा संचय, देणेघेणें, कुटुंब, सत्य, [illegible]	[illegible]	मुख, घेणें, गोष्टी, [illegible]	धनाचा विचार, [illegible]	[illegible]
प्रजेशा (२) "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
परजापेशा (३) "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
चतुर्थेश (४) "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
पंचमेश (५) "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
षष्ठेश (६)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
सप्तमेश (७)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
अष्टमेश (८)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
भाग्येश (९)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
दशमेश (१०)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
लाभेश (११)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
व्ययेश (१२)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

पु.४ पात.३५ संग्रो पहा } :- ग्रहांचे वंदे वर्ग (व्यवसाय, पेशा, उद्योग आणि कारकीर्द वगैरे)

१. बुध :— (१) लेखक, हिशेबी, शिक्षक, बुकसेलर, व्यापारी, उत्पन्नदार, किरकोळ धंदे, सामान्य नोकरी

(२) निवृत्त ग्रंथकार वकील, संपादकवर्ग ग्रंथलेखक, मुद्रक पत्रकार, वकील कारभारी नोंदणीकृत मध्यस्थ दलाल करणारे, व्यापारी व सराफीचा धंदा, ज्योतिषी संबंधीचे पुजारी, प्रसारक वकील.

२. गुरु :— (१) वकील न्यायाधीश, मध्यस्थ सल्लागार, नगरसेवक, साधु संन्यासी पुजारी, मुलकी अमलदार, ऐस्टेटीचा पंच, सराफी हेराफेरीचा धंदा

(२) महाजनदार, हिशेबी सेक्रेटरीयल कौन्सिलचे व्यापारी, सोनतता पुरवस्था यांच्याशी संबंध असलेले.

३ शुक्र :— कापड व सुगंधी व्यापारी, नटकी, सौंदर्य वाढीचे व्यापारी, रखेलीबद्दल खासगी कारभारी, ऐस्टेटीचे नर्सी मजूरदार.

(२) कला कौशल्य व्यापार देखभाल सुरक्षा मौल्यवान व देशांतरित संपत्ति, हिरे मोती कोळसे व्यवसाय, खेडे-

कपड़ा और लत्तेवाले, व सर्टिफिकेटवाला.

(४) रानि :— लोहा अधिकारी, पुजारी, अनेक देवी-देवताओं के पुजारी मैला. हजारों लोगों के लोहार सभा व अधिकार वाले लोग.

(५) सरकारी लोक, राजा, जोड़ीदार और, राजकुमार लोक लोक, सरकार के लोग-लोग पुजारी, राष्ट्रीय वर्ग भार, सैकड़ों-लोहा सर्टिफिकेट सरकार. लोहा-लोहा सरकारी लोक. पुजारी-लोक मैले—

(६) सरकारी लोक सरकारी पैसे, पुजारी-लोक, देखने योग्य मैले लोहा-लोहा—

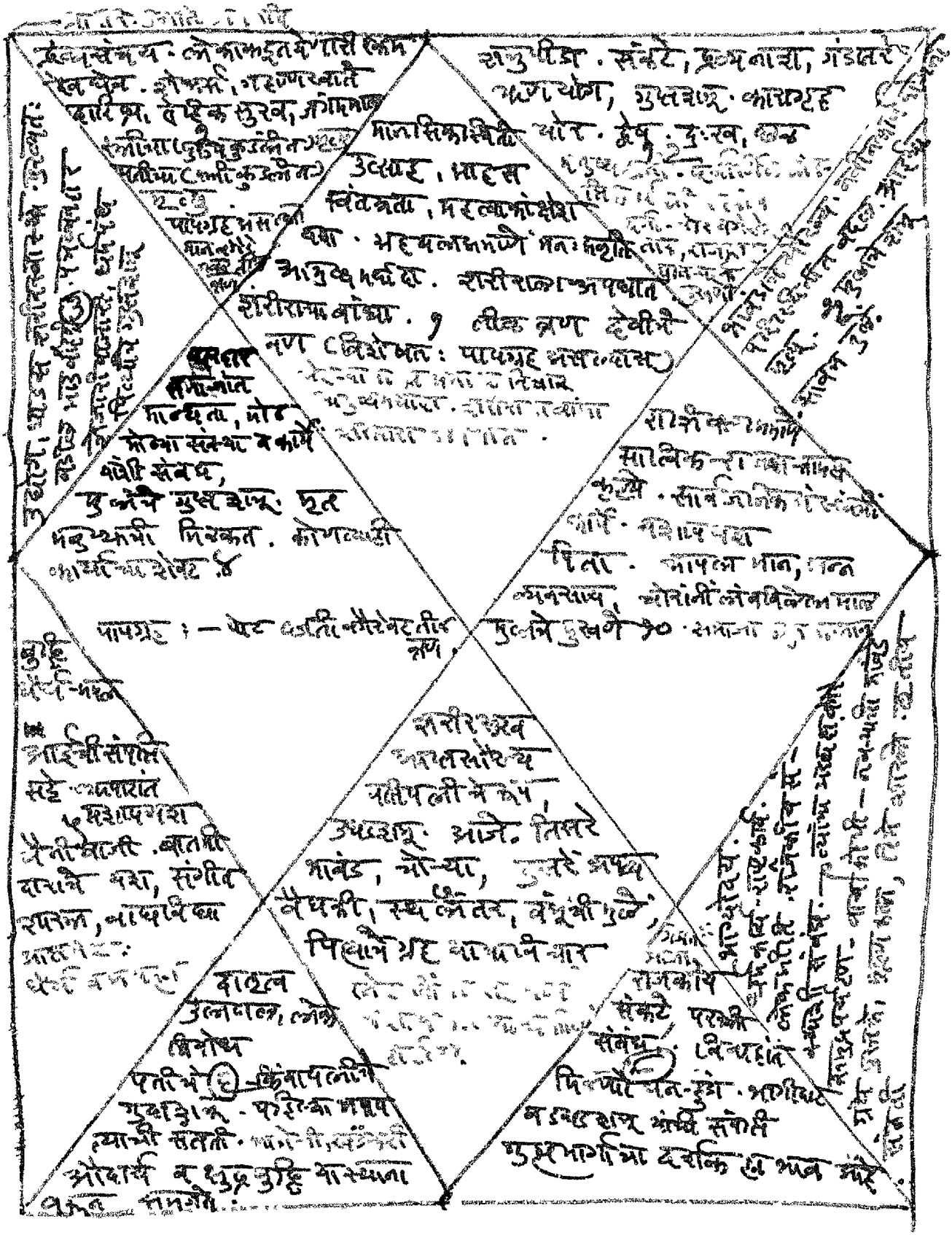
(७) सेनापति, मंत्री, सरकारी लोक, शिक्षा, कार्ड का मनोहारी, राजकुमार पुजा-पानी शिक्षा-दीक्षा (सरकार-सहित सम्पन्न.

प्रसंग : (१) डॉक्टर, हॉस्पिटल, अस्पताल, टेलीफोन वाले अधिकारी

(२) सर लोक, स्थायी शिक्षालयों में सम्पन्न हजारों लोक आदि जैसे पुरुष, जाँचकर, कर्ज भगत में सरकारी पुरुष, पुरुष लक्ष्य

बुक नं. २ पा. ४३ परा. व्यास पुरवणी

द्वादशस्थानावरून होणाराविचार



तृतीयाधिपति अनिष्ट :- स्वोदेकाग्रहरूप केल्यने योग।

अशोध.

संकटग्रस्त योग - राजसंकट योग :-

राहु स्थिति योग कुंडली :- (१) २, १२, ४, ८, ६ स्थानी (२) लग्न - चतुर्थ दशम लग्न स्वामीचा योग स्थिति व (३) लग्नेश - आठवेश बलहीन.

रवी निर्बल असतां खडतर संकटे येतात.

अशुभ योग योगेश, कारकांश लग्न, राशि, लग्न स्वामी — स्वामीचा लग्न स्थिति

ग्रह राशी व योग

(१) रवि - मंगळ — पित्तकारक
(२) शुक्र — कफकारक
(३) चंद्र - शनि — वात-कफकारक
(४) बुध — मिश्रदोषकारक
(५) शनि — वातकारक.

(१) मेष - सिंह - धनु - अग्निराशी :- पित्तकारक
(२) वृषभ - कन्या - मकर - पृथ्वीराशी :- कफकारक
(३) मिथुन - तूळ - कुंभ - वायुराशी :- वातकारक
(४) कर्क - वृश्चिक - मीन - जलराशी :- मिश्रादोषकारक.

ग्रह व शरीरातील वस्तू :-

रवि :- अस्थि	गुरु :- मेद
मंगळ :- रक्त	शुक्र :- रेत
चंद्र :- मज्जा, हृदय, श्लेष्मा	शनि :- शिरा.
बुध :- त्वचा	

ग्रह व रोगविकार

रवि/मंगळ :- हृदय, मोठ्या धमन्या, पाठीतील-पायातील कार्यातील विकार, मस्तक- तोंडाचे विकार. रक्तविकार डोळ्यांचे आजार. जखमे, भाजणे, अपघात इंजेक्शन- ऑपरेशन. रक्तस्राव, पेशींचे अनियमित रक्तदाब. मुत्रव्यंग, स्त्रीरजिन्द्रोग, पित्तदोषजन्य बिघाड

गुरु :- कफप्रधान सर्व विकार. गोरंतील व्यक्तीची स्थिती. रक्ताभिसरणास नाडिबंध - दंतरोग गळ्याचे रोग. रक्तसंचय.

बुध :- मज्जातंतूची क्षीणता. बधिरता अपस्मार मतिमंदत्व

चंद्र - शुक्र :- कफ-वात अग्नाशयविकार. लहान मुलांचे विकार, स्त्रियांचे गुप्तविकार, त्वचाविकार रोग. रक्त-धातु क्षय कारक विकार, जीर्ण-अंगात दुखणारा ज्वर, मानसिक चिंता-भयंकर भ्रमता पोटुदे होणारे विकार. पैदू-आतडीचे विकार. औदारी वांती होणे, वेडीचे आजार. पडसें-मानक कुन्त (कुष्ठ?) होणे. गर्भाशयाची विशेष तक्रार. आजार, फिट्स मूत्राशय-बिघाड, लोतगति मधुमेह वगैरे.

शनि :- मंदगतीने चालणारे रोग, रक्तक्षय अर्धांगवायू, अनवयांस वारंवार हिवताप क्षय, कायमची व्यथा. दमा वातविकार.

= ग्रह जन्मकुंडलीत अनिष्ट स्थानी असतांना त्या त्या केंद्री रोगोत्पादक ग्रहांची शांती व त्या ग्रहाचे अनिष्ट योग होतील त्यावेळी करीत असावें पीडा होवयास पाहिजे रोग नष्ट करणारे हे वरील अभ्यास. पीडा झाल्याशिवाय जाणवत नाहीं. निर्बल अभ्यास नीचावरी होणारी.

24.8.1932

·रवीपासून (७)या स्थानी चंद्र = दौर्भाग्यसूचक

" (८)या " " = शुद्ध अशुभी वेदनादायक

" (१०)या " " = यश " "

चंद्र :— शरीराची ठेवण व चेहरा याचा संबंध लग्न व चंद्रावरही अवलंबून आहे. शरीराची ठेवण कफप्रकृतीचे चंद्रामुळे, चेहऱ्याची अष्टपैलू लग्नामुळे सर्वसाधारण विचार

— फुलें व आईवडील :— फूल आईच्या बाजूने पाहण्यासाठी जर आईचा कारक गुरु अगर आईचे घरचे लग्न एक अथवा दुसरी रास = आईकडून

— ते लग्न — आईचे घर

वरील जोडीचे सांपातिकसंबंध लग्न व चंद्र यांतील सांपातिक योगाचे ही असेच स्वरूप.

—

लग्नकुंडलीतून अगर चंद्रापासून सप्तम स्थानी असलेला कोणताही ग्रह जर तो बलवान स्वगृही, उच्च राशीचा किंवा राजयोगकारक असेल तर वैवाहिक परिस्थितीमध्ये विलक्षण फेरफार घडून आणितो.

ग्रहांचे भावकारकत्व

रवि :- दशम स्थान = पितृस्थान नवम स्थान = वडीलांस पितर (आजे वगैरे). पितृस्थानाचे मूल्यांचा विचार रवीपासून ५।१० स्थानाचरून ही करावा.

— ज्योतिषांनी खालील म्हणजे ~~~~ योगजन्य केलीं आहे

रवी हा पिता	बुध = मातुल
चंद्र = माता	गुरु = संतति
मंगळ = आवडे	शुक्र = पत्नी (पति)
	शनि = व्यय स्थ

चंद्र — लग्नी लग्नी असतां लग्नी, अगर याचिलग्नांत तनु चन्द्रात्लग्नी लग्नी असतां लग्नी अगर तनुचा स्वामी

— चंद्रापासून चवथे ग्रह (असतां) भाग्य उत्पन्न करतो

— अक्रावे आले तर शुक्रच धन मिळते

मंगळ :- तृतीय स्थानाच्या गोष्टी मंगळाच्या ३ स्थानावरून ही पहाव्या व मंगळावरून पहाव्या

बुध :- मातुल वगैरे. षष्ठस्थान व गुरुपासून ६ वे स्थान

गुरु :- पंचमस्थानीय गोष्टी = पंचम व गुरुपासून पंचम स्थान

शुक्र :- सप्तमस्थानीय गोष्टी :- सप्तम व शुक्रापासून सप्तम

शनि :- ८।१२ " " ८।१२ व शनीपासून ८।१२

स्थानालरून

रवि :- सोम मित्र बुध तीक्ष्ण विषमांस वायु-पित्तकारी.

ग्रह रंग कारकत्व :- उजवे एक तत्व

१) आत्मा = रवि	५) माता = चंद्र
२) विस्तार = गुरु (शुक्र)	६) रक्त = मंगल
३) बल = मंगल	७) बुद्धि = बुध
४) बुद्धि = बुध	८) पत्नी = शुक्र (गुरु) सर्व वस्तूंचा नाश
५) सुख = शुक्र	९) आयु = शनि
६) दुःख = मंगल	१०) कर्म = शनि.

- द्वितीय स्थानावर असता: मारीत या विषारी जनावर

आजकाल कुत्रा कडे चावे घेते

ग्रहांचे स्थान बलत्व

(१) पापग्रह उपचय स्थानी बलवान

(२) शुभग्रह केंद्री किंवा त्रिकोणी बलवान

(३) त्रिबले (३) किंवा (११) स्थानी कोणताही ग्रह बलवान.

(४) पापग्रह त्रिकोणांत मध्यम बलवान

(५) शुभग्रह अनस्थानी (बलवान) न संपत्ति देतात.

(६) पापग्रह अनस्थानी, कष्टदायी किंवा उच्चीचे नसल्यास अनिष्ट

(७) कोणताही ग्रह निकटस्थानी (७८।१२) निर्बल.

(८) त्याग्रहावरोबर दुसऱ्या ग्रह अगर त्याचा दिन असेल तोवरचे दशाफल

(१) बली ग्रह (उच्च, स्वगृहीचा, दशमकोणाचा अगर स्वकीय क्षेत्रीचा) महादशेत आंगले फल देतात. निर्बली अनिष्ट फल देतात.

निर्बली ग्रह :— जो ग्रह रवियुक्त तो ("अस्तगत")

क्षेत्रसाधुयोग :— चंद्र पापग्रहांच्या मध्ये ४।८।७ स्थानी

राहूचे आधिक्य :- [illegible]
केतूचे " :- गुरु [illegible]

ग्रहांचे कारकत्व :-

[illegible]

(१) रवि :— स्वकीय स्वभाव, पित्याविषयी सुखदुःख, इत्यादि.

(२) चंद्र :— मन बुद्धि, आणि त्यापासून प्रसाद, मातेविषयी शारीरिक [illegible] सुखदुःख, स्त्रीचे सुखदुःख, [illegible]

(३) मंगळ :— मातेचे सत्व, आपले गुण, ऋद्धि, आचारविचार. [illegible] कीर्ति [illegible]

(४) बुध :— बुद्धि व ज्ञान, [illegible] सुखदुःख [illegible]

(५) गुरु :— शरीरसुख, धन व संपत्ति (व संतति ?) [illegible]

(६) शुक्र :— धन वाहने कीर्ति स्त्रीसुख [illegible]

(७) शनि :— आयुष्य इत्यादिकांचा मरण [illegible]

ग्रहांचे गुण :— (१) रवि - मंगळ - रजोगुणाची वृद्धी करणारे (२) शुक्र - गुरु सत्वगुणी (३) शनि - राहू तमोगुणाची वृद्धि करणारे. (४) चंद्र व बुध स्वतंत्र असतां सत्वगुणी [illegible] असतां [illegible].

— शनि राहु — रविला त्याच्या तेजाला मारक बाकीचे तारक ''
बुध, राहु, शनि केतु हे चंद्राला मारक ''
शुक्र - शनि - राहु :— मंगळाला मारक ''
चंद्र गुरु मंगळ :— बुधाला मारक ''
राहु शुक्र बुध :— गुरुला मारक ''
रवि गुरु राहू मंगळ :— शुक्राला मारक
शनिला :— रवि - चंद्र व [illegible] मंगळ मारक

मणिभाई द्वेसाई ५
पटवर्धन बालशाळा.

शनिनो भ्रमणकाळ (गोचरी) दोषमान

शनि :— १०-१-१९३२ —— २२-४-१९३४ : मकर राशि (१०)
२२-४-१९३४ —— डिसें. १९३९ : कुंभ " (११)
जानें. १९३७ —— जून १९३९ : मीन " (१२)
जून १९३९ —— डिसें. १९४१ मेष. (१)
जानें १९४२ —— जून १९४४ वृषभ (२)
जून १९४४ —— डिसें. १९४६ मिथुन (३)
जानें. १९४७ —— जून १९४९ कर्क. (४)
जून १९४९ —— डिसें. १९५१ सिंह (५)
जानें. १९५२ —— जून १९५४ कन्या (६)
जून १९५४ —— डिसें. १९५६ तुला. (७)
जानें. १९५७ —— जून १९५९ वृश्चिक. (८)
जानें. १९५९ —— डिसें १९६१ धनु (९)
जानें. १९६२ —— जून. १९६४ मकर (१०)
जून १९६४ —— डिसें. १९६६ कुंभ (११)

गुरु :— २५ जून १९३२ —— २३ जूलै १९३३ सिंह
२३ जूलै १९३३ —— २५ जूलै १९३४ कन्या
" १९३४ —— " १९३५ तुला

संपत्तिहस्तांतर = २१५।९।११. मध्यमसंपत्तिहस्तांतर

हस्तांतर = १।८।७।१०.

धनेश्वर हस्तुहस्तांतर (ल्ल) = राजखंडाहुडे द्रव्य गद्याणी मीठे

भावाधिपतीचे योग :-

अन्योन्यसंबंध योग :- दोन भावांचे अधिपति एकमेकांच्या

भावांत असणें [illegible] असणें अशुभ स्थान

यांचे अधिपतींचा अशुभ योग बाद. तथापि.

६।१०।१२ व ८।११।१ हे एकमेकांपासून त्रिकोणी स्थानांचे

भावाधिपतींचा योग भाग्य

त्रिकोणेश-केंद्राधिपति योग (१।४।७।१० केंद्र, ९।५ त्रिकोण)

उत्तम फल देतात.

अनेक्यसंबंध :- केंद्र-त्रिकोणाधिपतियोग शुभ फलद.

६।८।१२ स्थानांत अनेक्यसंबंध दुर्बल.

त्रिकोणयोग :- दोन अनेक्य परस्परांच्या त्रिकोणांत

असतां हा योग, होतो. [illegible] ज्यांची राज्यैश्वर्य स्थिति

चांगली व कीर्तिकर. केंद्रेश अगर त्रिकोणाधिपतींचें

त्रिकोणयोग नेहमी.

केंद्रयोग :- दोन अनेक्य परस्परांच्या केंद्री असणें

हा योग महत्वाकांक्षी करी. विकटपरिस्थितींत

साहसी करण्यांत सामर्थ्य देतो.

निरपेक्षसंबंध :- असंबंध. विशुद्धसंबंधी देणार

द्विर्द्वादशयोग :- शत्रारिभ्रद्वेतौ,

षडष्टकयोग :- दुःख न कुरुते.

आवेशाख्य ग्रहांच्या योगफलापेक्षा कमी असतो

आहे.

* होरा कुंडली फल :-

(१) होरा कुंडलीत सर्व ग्रह धनस्थानी असतां पशु संपत्ति

(२) त्यांचे खालेखाले धनस्थानी त्याज संपत्ति

(३) " " " वस्त्रांची संपत्ति

(४) " " धनभावापेक्षां " त्याहि संपत्ति

(५) " " सर्व ग्रह कामी.

(६) " " कोनस्थानी व्ययस्थानापेक्षां "

(७) " " " " कमी.

राशि	लग्नसंबंधी नक्षत्रे.	शरीरावरील परिणाम	इतर गुणदोष.
मेष	आश्विनी भरणी कृत्तिका १	डोके - मेंदू - मस्तिष्क. कृश, जलद चालणारा उग्रमुद्रा तापट. साहसी. धैर्यवान. डोके तापट दात किडके	भांडखोर, विचारशक्ति कमी. पुरुषसंतती क्रोधावेशात तीव्र. अपघाती दोष धाडसी. रागीट. दुःसाहसी.
वृषभ	कृत्तिका २,३,४ रोहिणी मृग १/२	मुख - नेत्रेन्द्रिय. आनंदी सुंदर. गोरवर्ण	स्थिर. दयाळू. हौशी. आशावादी. निष्क्रियेष्टि. बहिर्लक्षी. निसर्गावर प्रेम करणार विद्येचा अभ्यास नाही. कामी. लोकप्रिय. कुशल. रोगाची पीडा सोसण्याची क्षमता.
मिथुन	मृग ३/४ आर्द्रा पुनर्वसु ३	खांदे. गळा. हात. नाक लांबचे. सरळ. उंच. आकर्षक	चपळ. कल्पक. उत्साही. बहुश्रुत. संशयी वाचाळ. लबाड. कलाकार. विनोदी. ग्रंथकार अलोलुप. द्विधा.
कर्क	पुनर्वसु १/४ पुष्य आश्लेषा.	छाती. पोट. यकृत. जठर लाघवी. नम्र. कृपाळू. कल्पक	चिकाटी. नम्रता. संग्रह. संवर्धन. दृष्टि. मन. भावना. प्रेमाचा. हळवेपणा. ओढ. मैत्री. घरगुती. आपले. जवळचे.
सिंह	मघा पूर्वा उत्तरा १/४	हृदय. पाठ. मणक्याचा वरचा भाग कपाळ. मन. हृदय. पाठ कपाळ. डोके. मेंदू. मस्तिष्क	दरारा. राजेशाही. नेतृत्व. अधिकारीपद. निर्भयता. धाडस. स्वतंत्र. अभिमानी. संतती. संपत्ती. वैभव.
कन्या	उत्तरा ३/४ हस्त चित्रा १/२	पोट. आतडी. आतडे. यकृत पोट. आंत्रमार्ग. आतडे.	हुशार. चिकित्सक. व्यापारी. नीट. काटेकोर. संशोधक. कारागीर. लेखक. वाचक.
तुळ	चित्रा १/२ स्वाती विशाखा ३/४	आतडे. मूत्रपिंड. मूत्राशय. जननेंद्रिय. मांस. वीर्य. दात. हाडे.	सत्यशोधक. सद्गुणी. न्यायी. वादविवादात पटाईत. कलाकार. संशोधक.
वृश्चिक	विशाखा १/४ अनुराधा ज्येष्ठा	गुप्त अवयव. मूत्रपिंड. मूत्राशय. रक्त. वीर्य. आतडे. गुदद्वार.	मन. हृदय. हट्टीपणा. अभिमान. दीर्घ निश्चय. गुप्तता. अभ्यासू. संशोधक. चतुर. शास्त्रज्ञ.
धनु	मूळ पूर्वाषाढा उत्तराषाढा १	नाभीवरचा भाग. मांड्या. वृषण. लिंग. मेंदू. मज्जा. पाठीचा कणा. हाडे. स्नायू. मांड्या. पाठ. पोटऱ्या. मांसपेशी.	स्वतंत्र. धार्मिक. दानशूर. उदार. सत्यशोधक. सत्यवादी. उत्साही. आशावादी.
मकर	उत्तराषाढा ३/४ श्रवण धनिष्ठा १/२	गुडघे. हाडे. त्वचा. सुंदर केसकलाप. कान. केसकलाप. ओबडधोबड कृति. पोट. मूत्राशय.	संवादकुशल. आशावादी. चिकाटीचा. आशा- वादी. संशोधक. कष्टाळू. अहंमन्य.
कुंभ	धनिष्ठा १/२ शततारका पूर्वाभाद्रपदा ३/४	मूत्रपिंड. वृषण. पाय. घोटे. रक्तवाहिन्या. मिश्रित कृति	
मीन	पूर्वाभाद्रपदा १/४ उत्तराभाद्रपदा रेवती	पाय. घोटे. रक्त. हृदय. अनेक व्याधींचा. ठेवणीतील	हुशार. बुद्धिमत्तेचा अभाव. कार्यात गोंधळ कल्पनाविलास. पोरकेपणा. परावलंबित्व. दानशूरपणा. स्वप्नाळू. सेवा.

ग्रह संबंध

रवि मासाद्वीतं उच्च
राजे —— नीच
मंगळ — मंगळ

स्वामी शुक्र.
चंद्र } मासाद्वीतं भवंत.
राहू }

मासाद्वी लग्न, २, १०-स्थानी मिथुन.	कर्क तारिग्रह संत शुक्र गुरु बुध मिथुन वेळणारु	० मासात एकदोनदा उत्पन्न होणारे कार्य कार्यालयीन-व्यवसायी संबंध.
२।६।१०-स्थानी वळणारु.	चंद्र - नवमाधिपति शुक्र - द्वादशेश. मंगळ - तृतीय.	राजकीय-सामाजिकदृष्ट्या वैभवशाली व्यक्ति. नाट्यकला. राजसत्ता, मोठ्या व्यक्तींशी संबंध.
२।८।१०-स्थानी कार्यान्वित	रवि-शुक्र-मंगळ वळणारु	नवीन उद्योग, राजकीय व्यक्ती यांच्याशी संबंध.

स्वामी बुध. २-तृतीय द्वितीय द्वादशेश
शुक्र - तृतीय.

रवि - उच्च बुध, चंद्र - नीच.	[illegible]

मासाद्वीतं रवि पुनर्वसू डॉक्टरी व्यवसायातला.
शुक्र - व्यवसायात भरभराट. शुक्रवारच्या शेतीतून

रवि मंगळ योग वळणारु. वाचनाचा नाद.
भक्ती मार्गाचा मार्ग

मंगळ - उच्च - गुरु - नीच रवि राजकीय क्षेत्रातला मोठ्ठा पुरुष.

देवतांच्या आराधनेचं बळ. स्वतःचे विचार ठामपणे मांडणारे. विद्या व्यासंगातून

सर्वग्रह मासाद्वीतं वळणारु

व्यक्तिगत व्यवसाय करणारे. नोकरी-सत्ता - भाग्योदय.

शुक्र उच्च कुंभ नीच

शुक्राचा विचार पुरुषांच्या बाबतीत करावा.

राशि व धंदे

(१) मेष-सिंह-धनु :- ~~[illegible]~~ कापडनें वाफेनें यंत्र लाकडीचीं हत्यार बनविणारे विक्रणारे सैनिक. कायकरणारे धोबारे.

(२) वृषभ-कन्या-मकर :- वाघाईतपणा धंदा. शेतकी धंदा फळफळावरें विक्रणारे वगैरे

(३) मिथुन-तूळ-कुंभ :- लेखिकाकी वृद्धिवर्धक कार्यकुशल संपादक प्रकाशक वगैरे.

(४) कर्क-वृश्चिक-मीन :- दूध-माहकपदार्थ विक्रय करणारे खाणावळीचा धंदा खलाशी.

(५) वृश्चिक :- रसायनशास्त्री, डॉक्टर, वैद्य शास्त्रीय धंदे करणारे

(६) कन्या व धनु :- किरकोळ व्यापारी. लेखणीवर काम

राहुचा इंग्रजी इतिहास Incarnations by Mrs. G. White

ॐ

राहु-विचार (कारके आणि अमावास्या)

पृ-3 यदाः प्रतिष्ठाप्य कालको राहुः (पृष्ठ गायके ~~पृष्ठ~~ ~~पृष्ठ~~

-वराहते. राहुला आपल्या इच्छेनुसार स्थान देऊ नाही

पण पृष्ठस्थ हेतून विरुद्धकर्म विवेचन झाले

कुंडलीत केंद्रयोग असतील तर त्यांचा अडथळा होऊ देऊन

यथोचित राहु इच्छेनुसार करितो

राहूचे कारकत्व

राहुः कुंडलीतला क्षुद्रता. दुष्ट विचार वेडाकडे

झोकी. विचित्र आवड. अकारण चिंता.

विचारांच्या अस्थिरता दर्शवितो. अचानक अपघात.

अपयशाचा. खोटेपणा. गर्व

राहूचा:... आजारी सुख. केलेपणा, चोरटेपणा. अदृश्य

शत्रू. कार्यपरत्व वागण्यात दोष देणारा, आजीने

संस्कृतीचा अभिमान. पतिव्रता तसेच विश्वासघातकी

अशी देणगी देतो

राहूचे वैशिष्ट्यपूर्ण गुणधर्म

कुंडलीत राहु:

कुंडलीत कार्यतत्पर पण चोर व्यवहारीपणा देतो.

કાર્યક્રમનો · વિદ્યુતનો ઉપયોગ

- કમ્પ્યુટર દ્વારા અમારો સમય બચાવવા

— દુષ્કાળ · વૃષ્ટિ · પ્રાણીઓ · પક્ષીઓ વગેરે દ્વારા

કરીને (ભારે) કામોમાં મદદ કરવા

— બીજી દુનિયા સાથે વાતો.

ઉદાહરણ આપો.

ઉપયોગ :— · સહારો લેવો, કુનાકોમાં · કાર

બોલવા · પાવર · પ્રગતિ (ઉન્નતિ) કરવી · સારું.

Lકામચલાઉ વસ્તુ બનાવવા ઉપયોગમાં લેવાતો

પેપર-સ્ટ્રો-પક્ષી ! ઉદાહરણ આપો.
પિતા - શિક્ષક !

વૃક્ષ - ઝાડ-ઝાડી ! ઉપયોગ કરવો - ઉપયોગ કરવો
વૃક્ષ . ઝાડ-કુંજ !
ઝાડ

- રાષ્ટ્રિયતા અને સંસ્કૃતિ સમજવા મદદ કરે - પાંચ વર્ષ સરેરાશ.

ઉપયોગ :— ભાષા કુદરત સંબંધ, ઉપયોગ

ઉપયોગ : ભાષા

ઉપયોગ : — ઉપયોગ.

ઉપયોગ-વપરાશ-કરવો ! તો કરીને પરિણામ મળવું કુદરતમાં જોવું
ઉપયોગ-મદદ ! ઉપયોગ કરવો.

उदाहरणे :- डॉ. तळवीलकर. श्री. अण्णासाहेब किर्लोस्कर

द्वितीयस्थानगत राहु II

हुआत्मविचेच. लोकनिंदेचा फार विचार करीतो. पोट व नितंबाचे वर्ण असण्याचा योग. फारलोकांचा ~~[illegible]~~ व ~~[illegible]~~ (मिथुन-कन्या-कुंभ राशीत) — धनाचेंत्री असफलतेची एवं व्यर्थ्युक्त धन

लिहिण्याची :- उत्तम

अशुभ राशी :- वाणी. धनव्यय. स्वजनांचे पराभव. शिक्षण. खोटे बोलणारा. खर्चिकु. तोंड व डोळ्यास पीडा इ. ची भीती.

— एकांतप्रिय देखे राहू चांदि असे ग्रंथकारांचे मत पण आसिद्ध प्रत्यक्ष अनेक व होऊन गेले

उदा :- स्वामी रामतीर्थ. अरविंदघोष. पी-एचु-बाबू धनंजयराव

तृतीय स्थानगत राहु III

भ्रातृसुखनाश. उच्च अभिव्यक्ति व मिथुन कन्या कुंभ राशीत असल्यास. सुख धन पुत्र नौकरचाकर सुख व प्रसिद्धि व आध्यात्मिक चुरवी परराष्ट्री व औद्योगिकी

महाज्ञानी अग्रपूजेचा. राहू उत्तम स्थानात असता
फायदे. कर्णरोग. अकस्मात धनलाभ. शिरोरोग
राहू तेजस्वी करतो.
— अतिवर्गोत्तम. अग्र कुरूप व रोगी. राहू असतो तर
पाहिले पाहिजे किंवा नाहीतं
[तृतीय स्थानात सारसावलीज इतर योग तर नाहीत
ह्याचा अभ्यास नसल्याने सध्या लिहीत नाही] राहू असेल
तर होतो. — दाढी असतो वर. पर कुरूप
कोडगा व. फिकट रंगाचे व नेत्रोत्तम. स्वभाव वैर

कुंडलीतील राहू
मिथुन-कन्या कुंभ राशींतील राहू = राजयोग
होतो कारण ते त्रिकोण
— इतर राशींमध्ये — दुखणे-पोटा, स्वतः-मित्र-दुरावा
कमी. घर भरणे.
मेष-वृषभ सिंह वृश्चिक धनू:—राजयोगाचे
उद्ध ते इष्ट स्थानाचे फायदे. कन्या अंगे कुमारपणी
इतर:— राहू रवि शेजारी — सुखदान मिळणे. यश.
इतर राशी मध्ये:— दुखणे. घरण. शिरोरोग

द्विधातायोग

एकदीत असे चयंकी नाहीत

मैत्रस्थानांत राहू V.

शुक्र - कर्क-वृश्चिक-मीन राशींत :— ऊर्जावान, मुलाच्या जन्म
त्यांचे विरोध व जवांचे पीडा.
मेषराशीत, मिथुन परंतु इतर कुंभ राशींत :— ज्या होतो परंतु त्यांची
मिती व परिणाम. मदांधतेचा. लोकप्रियतेचा मार्ग
नसतो. विकृतिक वाईट वैवाहिक जीवन विकलांगता
पोटदुखी. व स्त्रीयांना त्यामुळे स्त्रीरोग संभवतो.
अशक्तपणा. खराब चालीचा.
— उच्चराहू व इतर सहाराशींत
— उदाहरणे — राजकारण, धनवान व राजकीय
— उदाहरणे — राजकारण. वाक्पटुतेसाठी प्रसिद्ध. पंतप्रधान
पदाचे शास्त्री. केनेडी, रोमा ते या ईश्वरचंद्र विद्यासागर
विष्णुकृष्ण प्रसिद्ध [इतर कर्क राशीचे आणि मीनराशी)

वैवाहस्थानगत राहू VI.

मिथुन-कन्या व कुंभेतील राहू :— राजकारण स्त्रीरोग
तुरची कुलीन. अनर्थ पाप. परस्त्रीगामी वाजकृत
आरोप. बल बुद्धि. पराक्रम उदरविकार व प्रजोत्पत्ति

वर्ष्यक्रमेचे नाव

प्रेक्षक समोर एका, मनोरंजन करणारा. अशा प्रेक्षकांचे
करमणूक होईल. — उच्च अगर स्वरूपाचे गायिका
गाणे अवघड असल्यास उदा. मिळाल्यास त्यांचे नाव.
परीक्षक
उ. — व्यवस्थापक सहाय्यक कार्यकर्ते

सहाय्यकार्यकर्ते व्यवस्था:
नेपथ्य - दिग्दर्शक सहाय्यक - प्रकाश योजना :— पार्श्वभूमी
रिहर्सल व्यवस्था = दिग्दर्शक कार्यकर्ते दोघांची योजना
- हजेरी व नाव्य उद्घोषक संबंधित कलाकारांना देण्याची
अडचणीची तोलनात्मक :— अनेक दिग्दर्शकांचे
उपयोग. दिलेली वेळ मर्यादा पाळणे कलाकारांचे कुटुंब
व्यवस्थापन. — कोरस व आणि — व्यवस्थापकांचे
कोरसचे संघटन. अगर स्त्री कलाकारांचे — अशी उपयोग
प्रेक्षकांचा प्रतिसाद. स्त्रीदेखील अगर अभाव
तोंडी सूचना
उद्घोषकाचे अगर सूत्रसंचालन :— कौशल्य व्यवस्थापन
व्यवस्थापनातील महत्त्वाचे उदाहरण.
गुणवत्ता पूर्वतयारी कलाकार कोरस कार्य अनेक
दोष आणि त्यांचे निवारण पद्धती

सुभाषितं :— आजकालचें कोणतं

एकूण आणिश्लोक संस्कृत: | ३. श्लोक विरुद्ध
कै. अण्णासाहेब कुर्तकोटकर. शास्त्रीय व्याकरणमहाभाष्यं
तयार केले

अष्टाध्यायी नवं VIII

अनुप्रासविशिष्ट- अनुप्रयोगात :— कुठेही, अपेक्षित
दीर्घकाळी पाणी योग्य करणारा हुशार व्यक्ती ना

रसध्वनिविशिष्ट :— राजमान्य पंडित दीर्घायु: पराक्रमी कीर्तिमान्
= रोग— अंतर्गत विकलेली सम्पादन व्यक्त
स्वयंभू, नित्यअनासक्त प्रदेशवासी ओघवती.

उच्च भाग स्वरूपी :— दीर्घायु

निदर्शन : — फार पराक्रमी व कीर्तिमान्
— "उद्योगी मनुष्य पुरुषार्थ ओळखी व्यवहारी. यशवंत
— उदा. वाल्मीकिपर्व - शि. द. पवांजपे. वासुदेवशास्त्रीजी ते

नवदस्यायगत नवं IX

रसध्वनिविशिष्ट रसयोगात्त यशा न विसरेणात
पराक्रमी गुणग्राहक कीर्तिशाली वेणुवन. देवता व तीर्थक्षेत्र देवी

दैवरात्रि सुरवाक्येन · कामेन विजयी · स्त्रीच्य मनुकरणानें
कार्यसिद्धि कुंठते की

अरुंधतीव्रत पतिसेवेनें सुरवात्मता आरोग्यें
दीर्घता व सुरवात्मता · देहपीडा · पिशुन · खंडन
कर्मा, दीन · शत्रुस शरणागत · दैन्य राजपीडा पतिकार्य
विलंब · दीनपतिसेवा · सत्य व सुहृदयाचे अहेलना · कर्तव्यहीन
पतिनिंदक
पेष कृत्य पिशुन कम्या कर्मे वाईट : उत्तम फल
मिळते · फार उत्तम ७८ ·

= एकदोन हारदू पतीवर अभक्ति असणे पतिव्रता
बुद्धिमान पराक्रमी व धनवान असणे अशी कर्मे तिमिंगिल करिते
उदा - रामे · शिवाजी · तानाजी मालकर · रे · राजे

दुर्गमस्थलगत राजू

X

- दुर्गमस्थलगत राजू बुद्धिमान श्रीमंत व शक्तिमान करितो · परंतु तुम-च्या पैसा येणार नाही व तुम-च्या
येणार नाही · मनुष्य परीक्षेनें · मनोगत हेतु अभ्यासे
बोलणें आपा घाटणे - तुम-च्यावर दुसरे ठेवण्याचा प्रयत्न करणे
निष्फळ व तुम-च्या अपत्य कांहीं अडचण व संकटात
पडले असतां तिरस्कार करितो

अरुण गाडगीळ कोणी पदार्थविज्ञान क्षेत्रातील
मुलगी खूप हुशार. पिट्सबुर्ग कॉलेजमधून
पदवीधर झाली. वाचनवेडी.
[श्रीनिवास रा. — "फार कष्ट" "दीनजन-कल्पवृक्ष करीती"]
हृदयनाथ. इरावतीकडे हेतूने संसर्ग. कौशिकी
योगायोगाने. सांगवीकडे व्यस्त वर्ग. कुरकुरी. आईचा

सुभगा :- वास्तवदर्शन, कलात्म, लोकांचे साहाय्य
(पिट्सबुर्ग कॉलेज) चतुर. अनेकांची चौकशी
पुढाकारीपण. नाटक कायम-व्यापारात नवीन.

उच्चारू :- राजकीय - बलवान व्यक्तींचा सहवास
=पण थोडा विवेकशून्य)

एकविसाव्या शतकातील रारू

सुमनाक्षी - मुलगी एकदम रणरागिणी. धनवान. विद्वान.
[मनस्वी वर्णकाका यांचे बोलण्यात परदेशगामी.
यांचे निर्लज्ज (Unscrupulous?) पार्टीजण. राज
कारणात. सर्व मनोरथ पूर्ण. पहिला मुलगा. तेजस्वी कडेच
अर्थशास्त्रज्ञ. आईभक्त. सासरी वसत्व कायम जोडे

मूर्ति · अभिषेक चंदन लेपन करतो उत्तम ·
शरीर तिलोगतं शीतलत्व व सौम्यत्व · कर्पूरादि ।

अत्यंत अशुभ अरिष्टलक्षणें :— अकस्मात्
मृत्यु होणें,

अकस्मात् — रोगाचा उद्भव · रुग्ण व्यक्तीचा
मृत्यु · दिसणें · दिसणें · यांना अरिष्ट

एकदोन आठवडे मृत्यु अगोदरची व्यक्तीकडून
घर घडतो · वेगवेगळ्या अतिशय गढलेल · लक्षणे
वेगवेगळे मृत्यूचे · व वेगवेगळ्या लक्षणांचा
विचार करून करावे लागतो ·
उदा: व. राजाचा रोगमुक्त · रोग लक्षणे · वी ·
रोगनिदानाचा प्रयोग ·

II व्याधिस्थितीं तारू

शीतरोगांत संपूर्णपणे · शीतल पदार्थ वापरावेत ·
शुष्क-निर्जल-कोरडा · पुरेसा पडेल · वापरला पाहिजे
उकडणे · थंडीत
— थंडीत · थंडीतच · नेमकीचा व थंडीचा
पुष्कळवेळ पडेल · संपूर्णपणे व थंडीत वातावरणाचा

पीठित रक्तदोष पैतल्य आर. राजपीड.
ओष्ठकूट पीड. मुखपाक. कर्णदाह. पर्वभ्रंश
रसीपव्येगि. परदेशवार्ता. नखभेदी. वाहिनेकरिं
दैमीं व मांसुनेकरिती रक्तस्व. कीटविषजा

उग्र-स्वरूपें :- सर्वांतरिक्त कार्यात सिद्धि पावतात
पहा कार्यी.

अनुषंगिक कर्मे :- उपयोग देण्यापूर्वी व वापरल्यानंतर
स्वच्छ धुवून ठेवणें. कुत्र्यांनेकृतीक दिल्यानंतर
पुन्हा वापरतांनें करणें. तात्पुरत्यें आवश्यक
दिसेल तोपर्यंत व दुरुस्त झाल्यावर वापरणें.

टीप :- उर्वे. पीठ. ता. तरतरे. ते. ति. कैदत
ने सावरकर. मराठीमहाराज कैदमेकर. के. रघु
[illegible] ल.

गोवरी ग्रहण

इतर उंची पद्धति आणि असलेली चूक व त्रुटी
तो रुग्ण किंवा रुग्णाचे नातेवाईक यांनी
रुग्ण मरतच्यास रुग्ण झाले. वारीतर आणि.

I लग्न

राशी :- वृष · कर्क · सिं · वृश्चिक · मकर · मीन — भ्रमण
अस्त मन शांत न गंभीर राहते · उत्तेजक कल्पना · स्वा.
घाऊरी

पोष - मिथुन - कन्या - तूळ - धनु - कुंभ = अनिष्ट फळे · अपघात
निष्कारण · विसराळूपणा · मनाची चंचलता
पित्तविकार ·

XII कोणतीही - राशी - भ्रमण — अशुभ - अनिष्ट फळे
· अपघात · कर्जबाजारी · अपमान - स्वास्थ्यबिघाड · कार्यात व्यय

XI — मेष - मिथुन - क - तू - ध - कुं = लाभाचे दृष्टीने
अडथळा · परंतु तरुण शरीर कष्ट सहन करते
वृष - क - सिंह - वृश्चिक - मकर - मीन : — लाभ व्यय
अनेकांशी दृढ संबंध · कार्यसिद्धता

X अशुभ राशीतील भ्रमण : — आपली नोकरी करीत राहतो.
बदली · नोकरीत असंतोष · पित्तास संकट - (देहे दुखी
पेट अपचनाचे अस्वस्थता अर्जव असते)

शुभ राशीतील : — अधिकारी वर्गाची कामे पार पाडणे
अनुकूल निकाल (कोर्टाचे)

IX लग्नी असणाऱ्या भ्रमण · सप्तमस्थानी — शुभ राशीतून
अशुभ राशीत : — अडचणीत असणे

VIII अशुभ राशीत : — गुप्तेंद्रियाचे पीडा शारीरिक दुखणे
मानसिक ताण · दुर्घात अपघात · कष्टकर दिवस

दुःखवाढी :- नष्टांनाये धन आप्त होणें दुःखलक्षण

—x—

सुख-असुख दोहींत समान :- अतिहर्ष किंवा

अपमान. संचित कल्पना. अपमान. अपमान

—o—

असुखदायी — नोकर विकट होणें कामाकरितां

इष्ट मित्र. कल्पांत महाआपत्ती. घातपात.

—x—

असुख सहिष्णु :- सोसण्याची शरीरदुःख अपेक्षा.

श्वासोच्छ्वास उतरणीकडा. मंदावणी वृत्ति

दुःखसहिष्णु :- दुःखसहनशीलता. सहिष्णुता

—x—

सुख व असुख :- केले असुखाचा. अपमान. उद्विग्नता

वाईटकाळ. मानसिक कष्ट. इष्टेतीत कल्पना. क्लेशकारक.

—x—

सुख वा असुख :- अत्यानंदाश्चर्य. कर्तव्यशून्यता

मान. होतीवरदेवाचा कार्यांत यश. उच्च हर्ष. अपयशाचा

धक्का बसून जिवाचे होणें. कायम चित्तविकार होणें

—x—

दुःखाचा मानसिक परिणाम

॥

ग्रहांवरून राहूचे गोचरी भ्रमण.

राहू वरून : — अकराव्या स्थानी व अष्टमी

रवी " = तीन महिने पर्यंत अतिशय आपेक्षाकारक पतीला. शरीर कष्ट

चंद्र " : — दुर्बलता. मनःस्वास्थ्य नष्ट - रक्तक्षय — महिने पर्यंत कष्ट होतील

मंगळ : — द्रव्यहानी. स्थावर नाश. वाहनापासून दुर्घटना.

बुध — दुर्बल्य समजले जाणे. बदनामीकारक

गुरु : — अकराव्या स्थानी जाणे. अधिकारावरून दूर होणे. पैसा भरपूर. पत्नी कष्ट.

शुक्र : — स्त्री पासून. द्रव्यहानी. शिक्षणात

शनि : — अकराव्या स्थानी योग

25-12-1932

— इति ग्रहांवरून योग

राहु-रवि (1) मृत्यु भय रुग्ण योग I, 3, 5, 8, 10, 11 स्थानी = मान कमी. राग. अधिकारी वर्गाशी. कुटुंबातील स्त्रियांशी वाद. समाजकार्य करणारा. संपादक. लेखक. ईश्वरभक्त. महत्त्वाकांक्षी. नजरबंद

2, 4, 9, 12 — कमी अधिक

4 था मृत्यु = पूर्वजन नाश.

अनिष्ट — अनुमानित मृत्यु = अनिष्ट फळे. फार वेळ स्वार्थी. दुष्कृत्ये नीचकर्मे करणारा. आतली आणि बाहेरची

अडचणीत) अडकलेली उघडा करणारा · सत्यासत्याची पर्वी
नसणारा · धडसरी · अधण कठोर व क्रोधणी · त्रिभवतीमाट.
व्यासंगी रागिट · परकीयांच्या आश्रितची · कादारक्त.

राहु-मंद्र

कुंभ-अगरशुक्रयोग आत्मविश्वास · अपयशी निकर्षाने
झगडणारा · समाज हितासाठी कार्य करणारा · दान तेजाची
वृत्ती · परोपकारी · पण स्वतःला कंटाळ होत नाही · नैतिक
अधिष्ठान उत्तम · अन्यायाविरोधात कधी बंडखोरीकडे झुकणारे
पत्नी अनुकूल.

१।३।८।१०।११ = उत्तम फळ · ४।७।१२ = अशुभ.

अशुभ फळे = नोकरी अपयश · बदलीत्व

राहु-शनि

शुक्रक्षेत्री शुक्रयुति ३।३।८।८।१० = अतिशय कर्तृत्वशाली
कोटिदरवारी पेशा · अति धाडसी · चुकीचा निकाली ने
घेतलेला पश्चात्ताप · राहु अस्तंगत असेल तर कार्यक्षेत्रात
अशुभ स्थिती = अपयश · इस्टेट नाश · कोर्टकचेरी
४।५।७।११ स्थानी

राहु-बुध

शुक्रक्षेत्री युति ३।३।५।८।१०।११ = बुद्धिमान अभ्यासू
प्राध्यापकी · लेखणीकी · रंगेल वृत्ती · पण स्वभावाने
सुज्ञ.
अशुभ युति = वक्तृत्वशक्ती वेडे लागणे अभिष्टचिंतकांशी वैर · फिरवाफिरवी, दिशाहीनता

शब्द-सुख

रुक्मवती = सत्य न्यायप्रियेश्वरहनुमते- स्वप्नकोशीने.
पण सतीदेवीला अति दुःखले. धरण्यात उतरतीकला
संतती घेऊनही न निघेजले (उ. ले-टिकू) तेथे
लिपत. इ. ना- मनरे अणकर

शब्द-सुख

दुर्लभगतिते दुर्गतिते — अकोलेकर. पत्नीवती व
बालबोध स्त्रीशिक्षणाचे. पत्नी आजेवाले?

शब्द-शाले

दुष्कर्मातिते दुष्कर्मेत स्वतेच दुष्कर्मदुष्टि. पोलीस
दिसता. चोरणी अल्पेट संतती अल्पनिश्वास. पहिल्या
कांदिने विद्यार्थ्यांना उत्तम-सुंदर. राजकीय छत्रपति छत्रपति
दोघांची अक्षरलेखनाजिने वेगवेगळे.

अरिष्ट = वाईट दैन्य नोकरीते- पदोन्नतीचे
अपमान. दुःखाचे अहितकारक वैशाखी दृष्टि.
स्वेच्छेने त्याग. दोष काढण्याची वृत्ति. पूर्व व अर्थाचे अनर्थ
अविचारी परदेशगमनी. दुःखदायी. दुःखाचे वाचका
पत्नीविचारा. निंदेचे कर्म करणारा. परी कोणाला दिसतच नाही

पार्श्वभूमी

(१) लताच्या चतुर्थांतराचे
(२) शंखाच्या चतुर्थांतर "
(३) चतुर्थेश राहू युक्त
(४) मीनेची राशीमधील
(५) कन्येची राहू
(६) धनेश राहूयुक्त

= परिणाम :— पत्रिकेचे अपयशात
अपयशी. दरिद्री वय
अनंत शीलचे राहू - केतूचे.
वाणिज्य (व्यापारातील) क्षेत्रात
दरिद्री अनारोग्य अपयशात्मक

लग्नेश अगर भाग्येश अनंत चतुर्थ राहिले राहू =
संसारामध्ये नानाहात. पत्नीचे नाजगणे किंवा
अत्यंत निष्ठावानपणा. व्ययस्थ सतीचा शाप.
पोटच्यांतल्या दुष्टांना रक्तीचे सौख्य अभी. अपत्य

{अनंत राहिलेले नकार युक्त अनंत शनिचे पत्नीस्थानाबद्दल}

(१) लग्नेश अगर भाग्येश चतुर्थांत राहू
अगर केतूचे राशि राहु युति
(२) लग्नांत अगर भाग्यांत शनि-अनंत राहू.
(३) चतुर्थेश अगर धनेश राहूने युक्त

= पत्नी चरित्र
कांही दोष कलहाने
असते. पिशाच बंधन

राहु महादशा चिंता. निष्कारण मानसिक भीति

पापकर्मे घडणें. फौजदारीत अडकण्याची भीति इलकट

दारिद्र्य. अकालिक विक्षिप्तावस्था

-पायीं कांहीं तरी व्यंगाची होईल अनिष्ट

उच्चराहु दशा — खरा राजकारणी. सिनेमातीं. धनवान

मंत्र — यारासूत्र्यायेा नमोस्तुते व शनीशनैः कसा आहे हें पहावें

उच्चराहु व शनीसूर्यचंद्रमंगळ स्थानीं = अनिष्टफलें

शुक्रबुधगुरु = इष्टफलें

नीचराहु दशा = घोर अनिष्टदशा (पण अशी

शुक्रबुधगुरु व राहूच्या षडवर्गात स्थानीं असूं नये. व

राशि अनिष्ट नसावी

नीचराहु व चरमराशीकुयोगे } = कांहीं विचित्र व्यंगाची

११।५।३।८।७।१०।१२ स्थानी }

राहूच्या दशांत - मनस्वास होऊन — वाक्प्रचार होईल

पोटव्याधीचे होत. अपघाताची शक्यता राहील ;

कौटुंबिकी - कलह - कलंकित - बदनामीचे योग — फारसे

शारीरिक - इजा संभवे ——————— = सौम्य ते

दृष्टि - विषयक शस्त्रक्रिया मध्यम

राहूची दशा (स्थलांतरे)

I (लग्नांतील राहूची दशा)

दृष्ट - कर्क - पौ हे अन्य - शनिक मकर-मीन = दुर्दैवाचे
विलक्षण अतर्क्य काय करावे? मरत्यांतील दुर्धरतेची
दैव - पिशाच - दृष्ट - खटु - कुजे = आणि दुर्धरतेची
दोघांत काटकोनांत कालाचा थरकाप. यातले लग्नी
स्थानात.

II (धनस्थान)

शुक्र-दशि-शुक्रांशे = दशा — गाठे उलटवी उलटे.
सतत राहो. दशांश धन मिळो. हे माझे भविष्य
विधेय? नशिबात हा आंतरिक संघर्ष.
अशुभस्थिती = कठीण-महाग. स्वजनविरोध अथवा
स्त्रीविरोध आणि नाश. कठिन.

III (पराक्रम) = अल्पोत्तर धन पुत्र लाभ. अनैसर्गिक (?)
आधिकारयुक्त. आधिमान्यतेचे दोन. लोकांतर लाभ
परराष्ट्रीय = लाभ

(IV) = मातृविरोध. आणि मातृ: आदित्यवियोग.
दूरदेश वास. राज कोप. दुःखे. बंधनयोग आतंकिकृत्ये
विक्षिप्त मनोवृत्ती.

V (पंचमातील राहूची दशा) =
शुक्र दशि - शुक्र भोग दोन मातब्बरांकडून

वैकी कोणकाही चालें तर लोकविरुद्ध वा वैदिक धर्म
कर्मे.

अशुभादर्शित = कुल दु:खाचे अनेक दिवस दुखण्याचे वैगरे
स्वप्ने. पिंडदानादिकाचे स्वप्नदर्शन. विधवा
होणे. मोठे संकट. अपघात. आत्मीयांचे

VI स्थान शुभदर्शी - शुभफल — कष्टाने यश. प्रकृति
प्रकृति चांगली राहते. शत्रू पराभूत होतो वैगरे

अशुभ-दर्शी-फल = स्वजन विरोध. लोकविरोध
शिवा आतड्याचे रोग. वैराग्यवृत्ती

VII स्थान शुभदर्शी =

शुभदर्शी-शुभफल = अनेक सत्कार्यांत यश संपादन
अधिकारी व संततीचे.

अशुभदर्शी - फल = स्त्रीचे व्यवहार. परस्त्रीच्या संबंधाने अपकीर्ति
-ख्याति. दोन कर्मविपाकी

VIII स्थानगतशुभदर्शी =

शुभदर्शी-फल = संपत्ती वाईट मार्गाने खाऊन टाकणे
लोकविरुद्ध वर्तन.

अशुभदर्शी फल = मोठे चोऱ्यामार. वाईट विचार
लोकविरोध तिसरी संतती वाचणे अवघड

IX शब्दार्थ =

अपयोग-गाडी = विष्ठा व लघवीकरिता.
सकाळसंध्याकाळी बसणे - पर्यायाने उच्चारणाचा वापर
गलाशीतं शुक्रयोग = वरच्यासारखा. परंतु प्रकृतीमध्ये
तीव्रता.
अनुवरशीत = थंडीसहित हिवेमें होऊन थंडी
सहित ताप येणे. आघात - सातत्य न होणे
विशिष्ट - विलक्षण - असामान्य वाटणे

X स्थान संदर्भार्थ =

इत्यादि — असा प्रकारचे संपूर्ण वाटतील तो
पहिली आर्या पर घेणे. वाटेल त्याप्रमाणे
Compulsorily जोर व दाब देणे क्रियापदे
दीर्घ व तीव्रता. इत्यादी कोणी फार.
अनुक्रमाने संपूर्णता. कष्ट. प्रयत्नपूर्व.

XI व्यक्तिगतशब्दार्थ

इंजीशीतं = रात्रीच्या वेळचे थंडीचे
अनुप " = स्त्रीच्या लघवीचे वेळेची
वाहिन्या संबंधी संगतीचे उच्चारित.
तीव्रता

XII. शब्दार्थ

अनुभवाचे शब्दार्थ कर्ज घेतलेले. असामान्य

कर्क-शक्र- मेष राशीमध्ये राहू-केतू

= धनलक्ष दिव्यांगयोग. [पण मेषात वैधव्ययोग होईल!

केंद्र-कोन-मेषात राशीस्थ राहू - दशा = धनलक्ष

फुल अधिकार नरवाहन. सोन्याच्या खोऱ्यात गाडा (!)

[नाश होतो हे मात्र पटत नाही —ग्रंथकार]

राहू पंचम भुक्ती दशाकेतू होईल तेव्हा

पुत्रकृपेचे सुख थोडे कमी होईल

दशा-अंतर्दशा

(१) राहू/राहू — अपकीर्तीचे
" गुरु = अपमानाचे
" शनि — साधारण
" बुध = नाश

} अनर्थकारक दशा
दिसायला संबंधाचे
असे पहावे

—×—

राहू/केतू : — (१) अनैतिक धनाचा मूल (२) अनैतिक दिव्यांगयोग सप्तमस्थानात (३) पतीपत्नीच्या संबंधात कटुता (४) निरपराधी लोकांच्या (५) पशुव्यापार: —हे केतू परमांत पित्तप्रकृतीचे असतात.

दोषपरिहार (१) दान (२) नागबलि करणे व नागपूजा नागाचे फोटो करणे व करीत राहणे. (३) गरीब अनाथांचे संसार थाटणे (३) अपंग-दु.ट मुक्या प्राण्यांची सेवा करणे व त्यांना

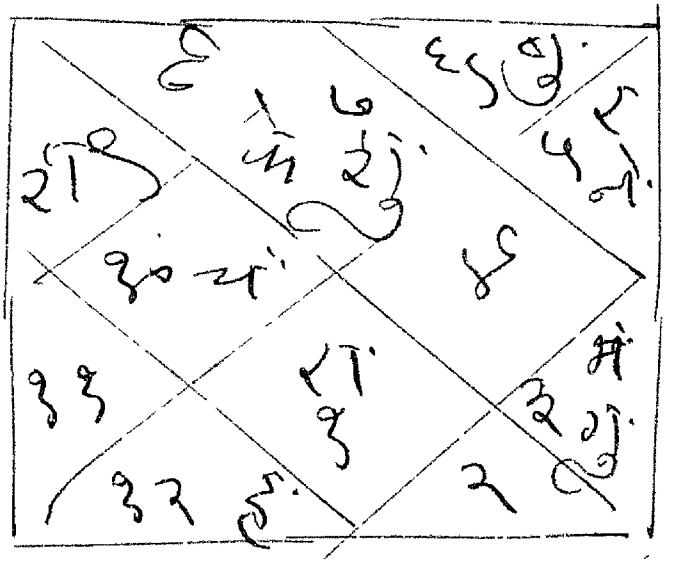
(४) स्वीयी उपासना अगर गुरुच्चे चौरीचें आत्मपोषायक.
सर्वोत्तोपर मनुष्यसेवा केल्यें मी अंतर्गुरुदिल्यें 26-12-1931

શ્રી ગણેશાય નમઃ

દોહરા:

રાધા કૃષ્ણ પ્રસાદથી રચ્યો રાસ રસમંજ
ભાદ્ર માસ શુક્લ પક્ષમાં ત્રયોદશી આનંદ
દિવસે શ્રી રવિ યોગમાં ગ્રા. ચ. ૨૩
રાત્રિએ ગણપતી યોગે ગણ ૩૫૩
મહિના માંહ્ય રચિયો

ગ્રા. ચ. ૨૩



ચુમ્માલીસ કે
રાજા ગણપતિ
દેવકે
ગામમાં વિચરત
ચંદા ગંગારામ કે